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THE CHANGING VIEW-POINT IN RELIGIOUS THOUGHT.

GEORGE E. MAYCOCK

THE..... CHANGING VIEW-POINT IN RELIGIOUS THOUGHT *and* OTHER SHORT STUDIES IN PRESENT RELIGIOUS PROBLEMS

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BY

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"We easily imagine our own to be the only tenable view, until we see by what steps of progress it was unfolded from the past. No form of doctrine has ever been final, but a multitude of forms have followed one another, each passing on its vitality and value to that which came after it."—*William N. Clarke.*

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A TOKEN OF GRATITUDE TO
MY MOTHER
WHOSE LIFE OF TRUSTFUL FELLOWSHIP
WITH GOD
HAS TAUGHT ME MORE ABOUT
RELIGION
THAN CAN BE LEARNED FROM
BOOKS.

NOTE.

Some of the chapters of this volume were first contributed to various periodicals and are now reprinted with permission of the Publishers in whose journals they appeared: Chapter I., in *The New World;* chapters IV., V., and XVIII., in *The Treasury Magazine;* chapter XII., in *The Baptist Commonwealth;* chapters XIII. and XX., in *The Baptist Outlook;* chapter XVI., in *The Standard;* chapter XIX., in *The Church Union.*

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"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race;
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Infolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

—LOWELL.

INTRODUCTION.

One of the first principles in the art of landscape painting is to know where to sit down; for everything depends upon the point of view. But the view-point is no more important to the artist than to the student of history, sociology, science or religion. For in any department of investigation or serious thinking the result depends not less upon the ability and insight of the investigator than upon what may be termed his point of view.

In our thinking on religious subjects the importance of the view-point cannot be exaggerated. For the difference between the old and the newer thought is not that modern thought denies any of the realities of the religious experience; the difference comes from the fact of a changed point of view.

But this is not always understood by the individual who departs from the older religious thought. If he has had to give up his early beliefs so that he has no fellowship with his former religious associates, it is easy for him to think that he has lost his religion, when in reality he is

as religious as he ever was, and perhaps more so than before; but he occupies a changed point of view, from which he sees things in a new light. He may think he is not religious because his early beliefs have become meaningless to him when the change is not at all one of character or a denial of spiritual realities; he simply sees things differently. And it may be that such a person will be saved from religious indifference by being shown that it is not he but his view-point, his way of looking at things, that has changed.

And no less does the champion of orthodoxy need to be reminded that divine realities may not appear exactly the same when viewed from different altitudes. He who has neither gone down into the valley nor up to the mountain top, having dwelt all his life on the spot selected by his ancestors centuries ago, will naturally think his view to be the only one. He may be unable to change his way of looking at things; but it is never too late to learn that each of us sees only what we are able to see, and that truth and God are so great that our individual views of them must always be partial and imperfect, though they may not be untrue so far as they go. The traditionalist needs to learn that goodness, likeness to Christ in character, are far surer passports to heaven than correctness of theological opinion.

There are also those who have given up their old statements of religious beliefs, who, no longer believing the creeds of their churches, are attempting to solve the religious problem by not thinking about it. They are afraid to think, for thinking brings them into disagreement with their church. This remedy is worse than the disease. Religion cannot long remain vital where serious and independent thought is stifled.

These studies are given to the public because they have helped some of my hearers to a better understanding of the changing view-point in religious thought. They are not intended for the trained theologian. My purpose has been to pass on to the busy man or woman some suggestions for which I am profoundly grateful; for they came to me when I had lost my old view-point and was in danger of thinking that it was my religion instead of my point of view that was gone.

In the opening chapter I attempt to discuss the philosophy of the view-point in religious thought. The subject has required a formal treatment and may not be interesting to some of my readers; while others will find in it the reason for the chapters that follow.

The old-time method of inducting persons into the church by the impassioned appeal to the emotions has had its day. As the emotional type of religious experience gives way to the ethical, re-

ligious education takes the place of the appeal to the emotions. Never before in the history of the church has so great responsibility come upon Sunday-school teachers and parents; for more than formerly depends upon religious education, and less upon the revival effort.

Parents and Sunday-school teachers should become as familiar as possible with modern religious thought, so that the religious ideas of the young will not have to be unlearned as the child passes into mature life. The child should not be taught any idea of God or of himself or of the world which does not fit in with the ideas which he will learn later in science and philosophy. This is not to teach the child science or philosophy; but to refrain from teaching traditional or even Biblical ideas on these subjects which are not in accord with some sound thinking to-day. The child should not be sent to Genesis for his ideas of the creation, any more than for his ideas of the family. For along both lines the divine Spirit has taught humanity many things since the patriarchs. Neither should the religious experience be interpreted in the thought of Calvin any more than the heavenly bodies be explained in the thought of astronomers before Copernicus.

One of the greatest needs of the church to-day is for sound religious instruction of children in the home and in the Sunday-schools. By "sound"

I do not mean sound in any theological sense; but that which accords with what is accepted to be true in education. For if the mother teaches her child one idea of creation and this is held as a part of his religious instruction, and the schools teach a different idea to him in later years, there will be a conflict between religion and science; and the process of adjustment may be very painful. It may even cause the young man to become indifferent to religion, because he has had to give up his early idea of creation, which he held as a part of his religious conceptions. How careful, therefore, parents should be in teaching religious ideas to their children! They, above ministers even, should understand the changing view-point in religious thought.

It is the purpose of these studies to aid parents to set forth the religious experience in terms which will accord with all that is true in present-day education. The need is not so much for definite ideas as for a point of view.

"We speak of this article as remarkable, not because it is in itself novel, but because its frank acceptance and clear interpretation of certain modern views concerning theology mark distinctively the tendency away from scholastic to vital forms of thought in the Baptist as in other denominations. . . . . We need hardly say that, in our judgment, Mr. Colestock has rightly interpreted both the New Testament, the history of the past, and the tendencies of the present, so far as he has gone in his paper."—*The Outlook* reviewing a paper which was read before the Baptist Ministers' Meeting of Chicago, and which, in a revised form, is the first chapter of this book.

"There is special need of learning to distinguish between our present conception of truth and eternal truth itself."—WILLIAM N. CLARKE.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."
—TENNYSON.

CHAPTER I.

THE CHANGING VIEW-POINT IN RELIGIOUS THOUGHT.

THAT their laws came directly from heaven was the belief, we are told, of all primitive peoples. Culture-history reveals the origin of many of these laws, and makes evident that all of them were the results of slow and gradual developments in tribal customs and usages. In the various world-religions it is held alike by adherents of each that their doctrines came directly from God fully developed. The same idea finds expression in simply another form in the belief of many Christians, both cultured and uncultured, who hold that the doctrines which they were taught in early life are final and ultimate interpretations of the facts of Christianity, and that these doctrines, as they themselves hold them, have always been the belief of true Christians.

That religious doctrines should have this absolute authority and finality for so many is perfectly natural; the object of the religious faith being divine, the religious consciousness trans-

fers the same quality to the formula which expresses its faith. This transference is due to a well-known psychological illusion which invests the form of a statement with the essence of the reality.

One of the causes which keeps many Christians out of the church is the insistence of the church upon the absolute authority and finality of its present teachings; these doctrines being regarded as inseparably connected with the essence of Christianity. It not infrequently happens that individuals of the best Christian character are unable to interpret their own Christian experience in terms insisted upon by the church: from several years of close association with young men and women getting their education, my observation has been that many students are alienated from the church, and become indifferent to the claims of Christianity, because some of the facts of the Christian religion are so interpreted as either to shock their moral sensibilities, or make it impossible for them to correlate these interpretations with what they have accepted as true in science or philosophy. The result is that, where the finality of the traditional interpretations of Christianity is emphasized, many who are in reality good Christians are regarded, and come to regard themselves, as outside of the church and not in sympathy with Christian-

ity. They believe many things which they do not dare to believe as Christians; and, on the other hand, they cannot believe some things which they understand are essential to Christianity. Such an attitude is not taken by preference; frequently it is accompanied by a severe struggle, a struggle in some cases never to be forgotten.

For this class, at least, the necessity exists for such an interpretation of the facts of Christianity as will fit in with all that is fundamentally true in any realm of investigation, and presents a view of God which is in full accord with what we know to be highest in man. Such an interpretation of the work of Christ many persons are unable to find in the traditional and scholastic statements of belief which have come down to us from the Reformation period, or earlier. Consequently there has developed, during the past few decades, and markedly during the past decade, a strong tendency away from all forms of the idea of substitution; and, in our thinking on religion, as in our thought on all other topics of vital interest, we are passing to a changed view-point. And in religious thinking, as in astronomy, the point of view is the important thing.

This diverging tendency, from the standpoint of the student of church history, is a natural one, and, therefore, inevitable, since historical criticism reveals church doctrines as successive develop-

ments in Christian thought, and as occupying well-defined stages in attaining to a fuller and worthier view of the life and work of our Saviour.

In attempting to show the reasonableness of this position, three points will occupy our attention: First, the question what is the central principle of Christianity; secondly, the relation between the doctrines of the church and this central principle; and, thirdly, the application of this relationship to the idea of substitution.

We are stating an old question when we ask what is the essence of Christianity. But it is a question which needs to be answered by every generation, and by every thoughtful individual. The answers which have been given differ widely. By one body of Christians we are told that it consists in "the institution and infallible authority of the church"; others would prefer this or that doctrine—justification by faith, the authority of the Scriptures, the divinity and preëxistence of Christ. It soon becomes evident that the answer to our question cannot be found in confessions or creeds; for there must be one central principle, which all creeds seek to express in form.

We are approaching the answer to our inquiry when we recall that Jesus never exhorted those who would become his followers to believe any doctrine concerning God or himself. His constant appeal was, "Believe in God, and believe in me."

His conception of true religion was that it consists in relationship: "My sheep hear my voice, and I know them, and they follow me"; and, again, "Abide in me, and I in you." "He that has the Son has the life; he that has not the Son of God has not the life."

The central principle of Christianity is not an idea or doctrine, but a relation. This is in full accord with the true religious consciousness of humanity. Divested of all that is local or temporary, religion is an inner experience; it is "the life of man in his superhuman relations." Religion is universal and natural to man. Before the dawn of history religion was; "it has survived all change, all revolution, all stages of culture and progress. Cut down a thousand times, the ancient stem has always sent new branches forth."

The conception of this relationship varies with the environment, and is subject to the laws of development. All religions embody some phase of a relationship between man and a higher power; Christianity carries this relationship into the realm of the perfect and the ideal. This ideal relationship between man and God is set forth in the life of Christ. Christianity is, therefore, inseparably connected with the person of Christ. His followers are Christians, in reality, in proportion as they enter into fellowship with Christ in his perfect relationship to God; in proportion as the filial re-

lationship of Jesus is reproduced by the spirit of God in them.

Christianity, in its essence, is not doctrine, but life. Life, however, is manifested in forms. The fact of filial relationship with God is expressed in character; the philosophy, the how, of this relationship, is expressed in doctrines and beliefs. We have now to notice the relation between the central principle of Christianity and the doctrines of the church.

From what has been said, it will appear that true religion did not begin with Jesus Christ, but rather that he carried true religion to its highest degree of expression and realization. In Jesus the self-revelation of God culminates in making Deity known to man as Father. What we see true in the religious consciousness of Jesus is true, to some degree, of his followers. Sinful men are brought into filial relations with God by coming into fellowship with Jesus Christ.

Jesus taught no system of doctrines; he sought by his life and by the enunciation of great religious and ethical principles to awaken the moral life, to free the soul from bondage to external precepts and traditional regulations.

The Christian church, in its various forms, is an organism through which Christianity expresses and transmits itself. The church gives expression to its inner religious life in a state-

ment or formula. The church passes through various stages of development, in which the life-principle remains the same, but the philosophical interpretation of it varies according to the point of view both of the age and of the individual. In this way we get the phenomena of a historical development of doctrine. Doctrines are first experienced, then formulated. St. Paul's experience differs from that of St. John; so, in interpreting the same facts, each has an individual emphasis. The political, physical and metaphysical ideas that prevail at any given period influence the form of the doctrines of the church more than has been generally recognized.

We should then expect to find the doctrines of the church in a state of continual transformation. This is exactly what exists when the religious life is normal and free. The soul remains the same, the inner life of piety persists; but the body, the outward expression of the inner life, is constantly being renewed.

It has been pointed out that the religious consciousness is peculiarly subject to a psychological illusion of transferring the divine quality of the object of worship to the doctrines in which the religious life has expressed itself. All religions afford abundant illustrations of the truth of this statement. The doctrines accepted, being regarded as divine, are projected by one method or

another back into a certain remote period when, it is claimed, they came directly from the Deity. In a certain sense, this view of the origin of doctrinal statements contains a most important truth. Every righteous law and statement of truth, and especially of moral truth, is, we believe, due to the mysterious influence of the Spirit of God working in the hearts of humanity. God certainly is the great moral teacher of man. But the error of this view, in our judgment, consists in limiting God's teaching to a certain period of time, and in making it external. God is not limited to any period, but is teaching through all noble and lofty souls, and is present as the cause and inspiration of the whole religious development of humanity. "God is a living God, and has not spoken his last word on any subject."* It naturally follows that, by whatever method a doctrine has come to be regarded as of divine origin, the religious consciousness of those who accept it attributes to the doctrine finality and absolute authority. So long as the inner life of the church dominates the external expression of it, little harm will result from holding this position. But when the form dominates the life, then the adherents of such a view are in danger of legislating over the consciences of their fellowmen. The Inquisition and legal persecutions of one body of Christians by an-

* Northrup, "Class-room Notes."

other are the legitimate effects of the idea of the finality and absolute authority of a doctrinal statement, when carried to its logical conclusion in a state of society which will permit such atrocities. Moral persecution is the method followed when the state of society makes the other impossible. This form of persecution is quite as painful in its way, and quite as effective, as the less refined methods of a ruder age. The attempt to force men to accept certain doctrines, either by physical torture or by subjecting them to prolonged moral persecution, grows out of an erroneous conception of the essence of Christianity and of the true nature of the church.

We have examined the religious consciousness, and have found the central principle of Christianity to be the fact of filial relationship—a life-principle, not an idea or dogma. The filial piety of man, freely expressing itself in his social relations, gives birth to a religious community, the church.

At first, all who have had this filial piety awakened in them become members of this community. There are no other tests for membership; the fact of possessing the inner life-principle is the only condition. The Christian experience is characterized by great fervor and ardent devotion. The fact of the new relationship to God, not a philosophy of it, is rightly deemed as of more

importance. This, of course, is precisely what we ought to expect; for, in the primitive church, as in any other primitive society, life ripens into form very slowly. "If the life of a church be compared to that of a plant, doctrine holds in it the place of the seed. Like the seed, doctrine is the last to be formed; it crowns and closes the annual cycle of vegetation; but it is necessary that it should form and ripen, for it carries within it the power of life and the germ of a new development."* The relation, therefore, between the life-principle of Christianity and the doctrines of the church is that which exists between life and form; the life is primary and fundamental, the form is historical and secondary; but in the religious development the form "has an organic place that cannot be taken away from it, and a practical importance that cannot be contested."

We pass now to the application of this relationship between life and form to the idea of substitution. "Three things will demand our attention: First, an exposition of the idea itself; secondly, the antecedents of the substitutionary idea; and, lastly, the present transition from substitution to the next stage of thought. I am aware that an adequate treatment of these topics would far exceed the limits of this chapter; the following is offered as a mere outline.

* A. Sabatier, "Outlines of a Philosophy of Religion," p. 242.

The essence of any theory of the life and work of Christ can be seen in the answers which it gives to the following questions: "What was the immediate end accomplished by Christ by his obedience, sufferings and death? What was the nature of the sufferings which Christ endured in accomplishing this end? What was the method of operation by which, what he did and suffered, avails to secure the salvation of men?"*

Embedded in the system of its advocates, the idea of substitution is expressed thus: "God, to whom we were hateful through sin, was appeased by the death of his Son, and made propitious to us."† The great founder of the substitutionary theory of the work of Christ answers that the immediate end of the obedience, sufferings and death of Christ was to appease God and to make him favorably disposed to man. Another quotation from the same author: "Again, it is necessary to consider how he substituted himself in order to pay the price of our redemption. Death held us under its yoke, but he, in our place, delivered himself unto its power, that he might exempt us from it:‡ . . . . then Christ interposed, took the punishment upon himself, and bore what, by just judgment of God, was impending over sinners,

* Northrup, "Class-room Notes."
† Calvin, "Institutes," II. 17, 3.
‡ Calvin, "Institutes," II. 16, 7.

with his own blood expiated the sin which rendered them hateful to God, by this expiation satisfied and duly propitiated God the Father, by this intercession appeased his anger, on this basis founded peace between God and men, and by this tie secured the divine benevolence toward them."*

These quotations represent Christ as paying to God the price of our redemption, that is, he satisfied the anger of God, and took the punishment upon himself—was punished in the place of the sinner. This system, therefore, answers our second question as to the nature of the sufferings of Christ by declaring that they were penal, punishment inflicted by God upon our Saviour, in order that divine anger might be appeased, and God being thus appeased might become favorably disposed toward the sinner. "The Father is stern and wrathful; the Son is tender and pitiful: the Father has lifted his hand to strike and destroy; the Son, moved by a holy passion to save, has flung himself into the very path of descending judgment, to receive the shock upon his own person." In these words Dr. C. C. Hall sets forth a position which he personally repudiates, but considers central in the system of thought we are discussing. "Can this be our deepest and best thought of God,"† he asks.

* Calvin, "Institutes," II. 16, 2.

† Hall, "The Gospel of the Divine Sacrifice."

An integral part of this doctrine is the method by which the sufferings and death of Christ avail to secure the end in view. We quote again from the founder of the system under consideration: "By predestination we mean the eternal decree of God, by which he determines with himself whatever he wishes to happen, with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly as each had been created for one or the other of these ends, we say that he has been predestinated to life or to death."* Fearing lest he may be misunderstood on this essential part of his system, Calvin continues to expound his system more fully. He says: "Many professing a desire to defend the Deity from an invidious charge admit the doctrine of election, but deny that any one is reprobated. This they do ignorantly and childishly, since there could be no election without its opposite, reprobation. God is said to set apart those whom he adopts for salvation. It were most absurd to say that he admits others fortuitously, or that they, by their industry, acquire what election alone can confer on a few. Those, therefore, whom God passes by he reprobates, and that for no other cause but because he is pleased to exclude them from the inheritance

* Calvin, "Institutes," III. 21, 5.

which he predestinates to his children."* In another paragraph elsewhere, this doctrine is carried to its logical end: "I say, with Augustine, that the Lord has created those who, as he certainly foreknew, were to go to destruction, and he did so became he so willed."†

Calvin, surely, cannot be accused of being illogical; he accepts, as some of his followers do not, the full consequences of his fundamental positions. But the better the logic, the worse it is for the system, if the fundamental premises are wrong. Did Christ die for all men? No, says Calvin; he died only for the elect. The elect are sure of salvation; the non-elect are sure of damnation. Christ paid the penalty due the elect; he suffered exactly what they should have suffered. Therefore they will be saved, not because of any quality in themselves, but because they have been elected to salvation. This is the method by which Christ's work avails to accomplish the salvation of those who are saved.

The idea of substitution has been included in the prevailing beliefs to Protestant Christians from the Reformation to the present time. I omit numerous quotations from Dwight, Edwards, Finney, Hodge, Hovey, Miley, Shedd, Strong, and other theologians, which would show that, though variously modified, the idea of substitution is fun-

* Calvin, "Institutes," III. 23, 1.
† Calvin, "Institutes," II. 23, 5.

damentally essential to the theory of the life and work of our Lord, as interpreted by these representative American theologians. Quotations from English or Scotch divines would serve the same end.

By the term "idea of substitution" it is evident we do not mean the substitutionary theory of the atonement; the term includes all the interpretations of the life and work of our Lord, which represent him as performing any function in the sinner's place, in order to favorably dispose the mind of God towards man. Among others, these three phases of the idea of substitution are the more prevalent: those which represent Christ as bearing the identical penalty due the elect; or, as bearing a penalty equivalent to the punishment due the elect; or, as bearing the penalty demanded by the Governor of the universe in order that the forgiveness of sin may not endanger moral government.

We have seen what the idea of substitution is, as set forth by Calvin; he held to all the logical consequences of his premises. Many of the later advocates of this idea have marred Calvin's logic in their endeavor to humanize their conception of God. We pass now to consider the antecedents of the idea of substitution. It is commonly believed by the average individual, untrained in the history of the doctrines of the church, that the

idea of substitution has always been the true view of Christ's work, that it has been held in all successive generations since the time of Christ, and was uniformly taught by the writers of the New Testament. It is well known, however, that "the earliest Christian literature contains only general statements concerning the reconciling work of Christ, reproducing the expressions of the New Testament, but not developing them into any definite forms of doctrine. The experimental interest is here greater than the philosophical or the systematizing."* Says Harnack: "The essential character of Christendom, in its first period, was a new holy life and a sure hope, both based on repentance toward God and faith in Jesus Christ, and brought about by the Holy Spirit. . . . But, in consequence of the naturalizing of Christianity in the world and the repelling of heresy, a formulated creed was made the basis of the church. . . . Christendom protected itself by this conception, though no doubt at a heavy price."†

When Christian philosophers began to construct a system of the doctrine of the church, their first attempts resulted in what is known as the Satan theory. Irenæus and Origen are the two great

* W. N. Clarke, "An Outline of Christian Theology," p. 289.

† Harnack, "History of Dogma," vol. ii, pp. 73, 74.

names associated with its early history. "According to this theory, the death of Christ was a ransom paid to Satan for the deliverance of mankind for his power."* This view of the work of Christ was the orthodox doctrine of the church for over a thousand years. There are several passages in the New Testament which, taken as isolated sentences, seem to furnish some basis for this belief.

In the eleventh century the Satan theory began to give way to a worthier view advocated by Anselm: the ransom was not paid to Satan, but to God. In the Anselmic theory, the death of Christ is regarded as satisfaction to divine majesty. This approaches the idea of substitution, and was fully developed by Calvin, in the sixteenth century. From the time of the Reformation to the present, the idea of substitution has been the dominant orthodox interpretation of the work of Christ. That is, the work of Christ is the cause of God's love to us. "Christ is thus represented to the mind as having, in his love and compassion, stepped between man and God to make God feel differently toward man, to make him love man, who, but for Christ, would not have loved man."† This conception of the work of Christ, which is the central principle of the idea

* Northrup, "Class-room Notes."

† Hall, "The Gospel of the Divine Sacrifice," p. 10.

of substitution, does not, in my judgment, embody the truest or the profoundest religious thought of the present day.

Among the two or three large Protestant bodies which hold tenaciously in their creedal expressions to some form of the idea of substitution, there is a considerable deflection of individuals who are unsatisfied with this interpretation of the life and work of our Saviour. This condition of affairs is apparently not for the best interests of the church. But the condition is unfavorable only in appearance: in reality it is a condition for which we should be profoundly grateful; it is one of the most encouraging signs of the incoming century. "It may be said," writes Harnack, "that the idea of the church always remained a stage behind the condition reached in practice. This may be seen in the whole course of the history of dogma up to the present day."* That the creedal expressions of the church are not embodying and expressing the truest thought of the present is a fact which contains great hope for to-morrow; but it is a fact which we need to understand, lest haply we be found working against the truth. The Reformation broke out at least a dozen times before Luther, but was suppressed by opposition.

So long as the conception prevails that Chris-

* Harnack, "History of Dogma," vol. ii, p. 72.

tianity consists in accepting certain doctrines, and that these doctrines were uniformly taught by the New Testament writers, who were so inspired as to give the infallible truth, orthodox Christianity will be necessarily opposed to "the constant metamorphosis to which dogma, like all living things, is subject." This position is turned when we recognize that the essence of Christianity lies in filial piety.

The expression of this filial piety, in character and in human relation, presents the phenomena of a historical evolution. "This progress is slow, obscure, oft interrupted, hindered by reactions or movements of arrest; none the less striking, however, does it appear when, rising above these secondary complications, one measures the distance between the points of departure and arrival. . . . Always borrowing its forms from the environment in which it realizes itself, after enduring them for a time it subsequently frees itself from, and triumphs over, the inferior and temporary elements which fetter it, and manifests from age to age a greater independence, and purer and higher spirituality."* The acceptance of this point of view frees the mind from that apprehensive dread which is caused by the present transitional state of theology, and has entered into and

* A. Sabatier, "An Outline of the Philosophy of Religion," p. 180.

possessed so many devout leaders in the church. They see in this unsettled condition the future ruin of the church: they long for a return of an age of faith, when the doctrines of the church had greater weight and authority with all the religiously inclined.

If one identifies Christianity with the doctrines of the church, there are abundant reasons for being possessed with such gloomy forebodings. But this is exactly what is unnecessary when this deflection from the usual interpretation of Christianity is viewed from another and, as I believe, truer standpoint. To attribute this movement away from the idea of substitution to a decline of religion would show our lack of intimate acquaintance with it, and would indicates our unwillingness to understand it. Like all other movements in religious thought, this one had adequate causes which are perfectly intelligible to any person who seriously desires to understand them. Among other reasons, it will be sufficient to call attention to three causes which have powerfully influenced modern religious thought, and which, in a large measure, have caused many religious persons to become unsatisfied with the idea of substitution. These causes are, first, the idea of evolution; secondly, the results of recent Biblical criticism; and, thirdly, the idea of a social rather than a doctrinal expression of Christianity, and a general move-

ment toward it. A few sentences must suffice with which to indicate, in briefest summary, the effects of these causes on the religious thought of to-day.

The influence of the idea of evolution upon modern thought in all the various departments of investigation, it is assumed by the writer of this book, is so generally admitted that its influence upon our religious thinking may be taken for granted. One who has followed the leaders of speculative thought for nearly half a century says, concerning the theory of evolution: "No discovery of the human mind has affected human thinking so much as the theory of evolution. Our entire conception of the universe has changed."* "The traditional doctrines of creation have been greatly modified, as also the doctrines as to the origin of evil, suffering and death. These discoveries, it is said, have ruined religion, and are destroying Christian faith. Not so. What is being destroyed is the débris of an ancient philosophy. But they do compel us absolutely, if we would remain in touch with the thought of our age, to modify the formulas by which the church has hitherto believed that it might render an account of the origin and evolution of the universe."† Without

* Northrup, "Class-room Notes."

† Sabatier, "Outline of the Philosophy of Religion," p. 255.

entering into an analysis of the specific effects of the idea of evolution upon modern religious thought, we pass to the second cause, the results of recent Biblical criticism.

For those regarding Christianity as a system of doctrines, and taking these as absolute authority, it has been natural to use the New Testament mainly as a source from which to draw proof-texts. In each successive stage in the development of church doctrine, the doctrinal expressions of each period, it has been believed, were the uniform and only teachings of the New Testament writers. The present better methods of studying the Scriptures enable the student to detect an individual emphasis in the writings of each author. "The modern study of Biblical theology. . . . makes plain what has commonly been overlooked, namely, the fact that the New Testament does not contain a single and uniform explanation of the work of Christ, but rather exhibits the various thoughts of various apostles and apostolic men, whose minds were full of the fact of salvation, but who did not possess so uniform a theory of it as we have often supposed. Such study will gradually teach us to distinguish between the permanent and the essential elements in their doctrine, and the temporary forms of thought which it was both necessary and useful for them to employ. It will help modern students to grasp the divine

reality in its simplicity, and confirm them in the conviction that they are at liberty to express that reality in forms which are suited to the life of our own age."* The influence of this conception of the teaching of the New Testament is an entering wedge, which will tend to loosen from many minds any form of church doctrine which needs a divine origin in order to make it reasonable.

The third cause, the idea of a social rather than a doctrinal expression of Christianity, and a general movement toward it, results from the profound conviction in many minds that the real measure of our knowledge of God, or of our likeness to him, is the amount of it reflected in our social relations. To be a good Christian and a bad member of the social order is impossible, when the Christian and the social ideals are seen to be one in reality. While doctrinal statements of religious belief will always be necessary and valuable, the essence of Christianity, filial relationship between man and God, finds its fullest and truest expression in life, in living relations, in " the just administration of national and social affairs, and the merciful treatment of one's fellowmen."

These three are among the most powerful causes which are bringing about a transition in religious thought. From a historical standpoint, the idea of substitution is not a final goal in the

* Clarke, "An Outline of Christian Theology," p. 290.

development of church doctrine. As the Satan theory was the orthodox doctrine of the church for more than a thousand years, and as it gave way to a worthier interpretation, so the idea of substitution, which has been the dominant idea in orthodox Christianity for several hundred years, is giving way to a fuller and worthier interpretation of the life and work of our Saviour. It is an interpretation which presents the relationship between man and God as a personal one; which presents guilt as inherently personal and untransferable; which makes guilt a pre-requisite to punishment, thus making punishment untransferable; which presents "the atonement, not as the cause of God's love, but God's love as the cause of the atonement"; which offers no doctrine which needs a divine origin in order to make it seem reasonable; which places at least as much stress on the ethical expression of Christianity in human relations as it does upon the theological expression in creeds and doctrines; which regards the fact of the awakened life as more valuable than any creedal expression of it; which presents salvation as something attained only in proportion as the individual comes into moral fellowship with Jesus Christ.

Such, in the main, is the interpretation of the Christian experience and of the life and work of our Saviour, which is pervading, like a leaven,

the various Christian churches without regard to name. It is clearly not a departure from religion, but an attempt to restate the religious experience in view of the light that we possess. The Reformation fathers did a similar thing in their day. In view of the unparalleled advance in theoretical and applied knowledge during the past century, in which our point of view on so many subjects has been changed, it is inevitable that there should come a changing view-point in religious thought. The realities of the religious experience are unchanged; faith and devout communion with God do not depend on knowledge. But when knowledge comes, the individual is bound to express his religion in view of all that he holds to be true in any realm of thought. When the beliefs through which man has expressed his religious life are found to be inadequate, he has "power to leave them behind, and to adopt other forms, as the tree is clothed with fresh leaves in place of those which are withering."

CHAPTER II.

BEGINNING THE CHRISTIAN LIFE.

"I am the Light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—JESUS.

"Let us love one another, for love is of God; and every one that loveth is begotten of God."—ST. JOHN.

"By the awakening of new affections and the initiating of new character the man is brought into that moral union and fellowship with Christ in which salvation consists.
—WILLIAM N. CLARKE.

THERE are few subjects connected with the religious life on which it is more desirable to think clearly than upon the one before us—that of beginning the Christian life. Parents and all religious teachers of children especially should give careful attention to it. For our idea of conversion lies at the foundation of our religious instruction and determines our aims and methods. However vague, therefore, may be our ideas on many other religious subjects, we should seek for a view of conversion which is, as much as possible, in accord with what really takes place in the human heart.

The lack of clearness on this subject is due in many cases to our taking certain figurative expressions of the New Testament altogether too literally. We attempt to press the meaning of a physical term into a spiritual experience, forgetting that such terms are only descriptive; they are never definitions. But the poverty of language compels us to use physical terms if we are to describe at all our spiritual experience.

The New Testament writers, however, do not confine themselves to one figurative expression in their endeavor to set forth the beginning of the Christian life. And the recognition of this fact should save us from unduly pressing any one expression. The new birth, John iii. 3, the renewal in the spirit of the mind, Eph. iv. 23, transformation by the renewing of the mind, Rom. xii. 2, a new creation, Gal. vi. 15, putting on the new man, Col. iii. 10, and several other similar passages, set forth the same act. From any one of these expressions we might construct a theory of conversion. But when we take all of them together and seek for the common element, the spiritual experiences which they attempt to describe, our idea of conversion will probably be nearer what actually takes place in the human heart. If we build up our theory on any one expression, most probably it will not accord with reality.

In seeking for the meaning wrapped up in the word conversion, the experience of Christians is a source which we must not ignore. Indeed, experience is the primary source for our information, if only we can interpret our experiences correctly. The subject is psychological more than Scriptural; though the varied expressions of the New Testament are invaluable to the investigator.

In view of all the light that we have on the subject, both from experience and from the Scriptures, is not conversion, in the Christian sense, the entrance of the individual into a personal fellowship with Christ? Viewed from the side of the operation of the Holy Spirit in the human heart, turning the individual to enter this fellowship, the act is called regeneration; viewed from man's response to the ever working Spirit's activity in bringing men home to God, the act is called conversion. Let us repeat, in order to get the matter clearly before us. The Holy Spirit is always striving to lead men into fellowship with Christ. When in any individual case the person puts on Christ, takes him as Lord and Master, the act is described from the divine side as regeneration; from the human side, as conversion. The act of entering into fellowship with Christ is one act; the divine Spirit works upon the human will and seeks by the use of this or that instrumentality to bring the individual

into a life of fellowship with Christ. This life of fellowship is also termed believing in Christ. To believe in Christ is to believe that his way of living, his attitude toward God, should be our attitude—that is, we should regard God as our heavenly Father; that his attitude toward men should be our attitude—that is, we should seek to serve them rather than seek to compel them to serve us.

The Holy Spirit leads us into this fellowship with Christ. Union with him gives us increasing victory over our sins. In this conscious fellowship with Christ the individual looks out upon life with a purpose which includes all other aims and ambitions; his supreme purpose is being true to the will of the Christ. Is not this the sum and the substance of the Christian life—endeavoring to be true to the will of the Christ? No human being can do more than this; and he is not a Christian who does less.

Keeping in mind our definition of conversion, the entrance of the individual into a personal fellowship with Christ, the question arises, When does conversion occur? The only possible reply is this: whenever the individual entered into personal fellowship with Christ. In the case of children brought up in a Christian home, where the mind of the child is early turned to the loving Saviour, there are many instances where the en-

trance into this personal love to Christ has been so gradual that neither mother nor child could tell when it began. As the child grows older, he learns that confession is one of the duties of the Christian, and so he publically states that he has loved Jesus ever since he can remember, and now he wishes to enter the church. It is usually a sense of duty which prompts him to enter the church. He does not stop to reason out the matter: he feels that it is something he ought to do; and in this his feelings are a true guide.

Now, in the case of such persons, there is throughout life a loving service to God. The result is evident, and God always cares more for results than for the process.

For the sake of clearness, let us put all such conversions by themselves. As little children, they entered into the kingdom of God, guided by the wise and gentle hand of a mother, whose knee was their earliest and most sacred shrine. When we come to understand more fully the vast range of possibility in prenatal culture, such gradual and early conversions will become more and more frequent. For more is done to determine the disposition and religious tendencies of the child before it is born than during the remainder of its early childhood. On this subject it will be sufficient to say that almost irresistible tendencies toward the religious life may be the

priceless heritage of every child if the mother so wills.

I sometimes marvel at our unwillingness to learn needful lessons. I sometimes marvel that we spend so much time in learning seemingly trivial and unimportant things, and that we are so reluctant to learn some of the greatest and most vital lessons of existence!

Leaving this first class of conversions, where the individual enters the Christian life so gradually, and at such an early age that the result only, and not the process, is discernible, we pass to consider another group. Here, the spiritual awakening is definite, the time and place are often held in vivid remembrance. Let us seek to understand this awakening. Is it an abnormal experience or a natural one?

From many quarters statistics have been gathered which show that the average age of conversion when the time and event are remembered is about the sixteenth year. Professor George A. Coe, Ph.D., in his recent book, "The Spiritual Life," gives the summary of an examination which included 1,784 cases, with the result which I have stated in the previous sentence. And Professor Starbuck, in his recent work, "The Psychology of Religion," sums up his observations on the age of conversion in the following sentence: "The greatest number of conversions

comes in the same general period with the rapid bodily transformations."

Before we seek to interpret the meaning of this fact, let us notice a custom which exists among the American Indians. The Indian, like primitive man everywhere, is a religious being. When the Indian boy arrives at the age of transition from childhood to youth, in many tribes he is sent forth into the wilderness to fast for a few days. "To develop self-control he is provided with bow and arrows, but is forbidden to kill any creature. Arriving in the mountains, he lifts up his voice to the Great Spirit in a song that has been sung under such circumstances from before the time that the white man first set foot upon these shores. The words of the song are, 'God, here, poor and needy, I stand.' The melody is so soulful, so appealingly prayerful, that one can scarcely believe it to be of barbarous origin. . . . The boy is waiting, in fact, for a vision from on high. . . . Here is the desire to come into *personal* relations with the divinity."

Human nature is so constituted that during the period when the powers of the body are unfolding, the mind of the youth everywhere, of savage as well as of all grades of civilization, reaches out after God. During the transition from childhood to youth the mind passes through a complete transformation. There are new emotions awak-

ened, new modes of thought, new attitudes of will, new and vague ambitions. Lofty ideals possess the mind. The boy or girl becomes a remorseless critic of everything. No word characterizes this period so well as the word unrest. The sense of duty and of destiny are unfolding: the human spirit is reaching out after the Infinite, in yearnings which are often unintelligible. But read in the light of the awakening moral sentiments, this unrest of adolescence is caused by the unfolding capacity of the human spirit for God. The heavenly Father wants the fellowship of his children and has planted in every human heart desires that unfold and naturally turn to him, during the early period of youth.

From the point of view of the spiritual history of the individual, the crisis has come. The boy or girl now stands at the cross-roads. If there were no choice, morality and character would be impossible. While both paths are open, one toward God, and one leading away from him, it is easier now to enter the Way made plain in the life of our Saviour, than it will be when the period of youth has passed. It is easier now because the mind is reaching out after God and is not satisfied until the soul hunger is appeased or stifled; it is easier now than later because the habits and associations of life are plastic or unformed; it is easier now because the newly awak-

ened yearnings after personal fellowship with God carry with them a sense of duty which, if not heeded, tends to lose its power to arouse and move to action.

We see, therefore, the reason for most conversions occurring as they do between the ages of twelve and twenty. The cause for this is in the fact that God has so made human nature that during this period, the period of adolescence, the human heart turns naturally toward God, just as the flower turns toward the sun.

An interest almost tragic centers about the fact that often this soul-hunger for the Infinite which appears during adolescence is not rightly interpreted by the young man or maiden; and that which is designed to lead them into personal fellowship with God, they attempt to satisfy in various other ways. They dip often and deep into the pleasures of society, or stifle the yearning after the divine by yielding to gross forms of vice. Fortunate the youth to whom religion is so presented that this unfolding capacity for God leads into a personal fellowship with Christ! Conversion is not an unnatural experience; it is the soul's response to the newly awakened appetite for things divine, for Perfection, for the Ideal, for Christ.

There is still another type of conversion; for it is possible even after taking the wrong path at

the cross-roads, to turn about and seek the Father's house. But the farther one goes along the way which leads from God, the harder it is to return. Oh, that we fully understood the danger of entering this way at all! Just ahead of the traveller everything promises well, only to deceive him when he has reached the spot. He keeps on going, thinking he will turn about if next week or next year is not more satisfactory. The road from God is paved with good resolutions! But alas! it becomes increasingly difficult to break away from old habits and associations.

But you ask in alarm, Is there no hope for one who has been going in the wrong direction during all of the best years of life? I reply: Every year a person persists in travelling the path that leads away from the Father's house, there is less and less probability that he will ever return. But the love of God pursues the wanderer, and in some hard experience the human spirit is urged by its own need to seek divine aid. A sense of failure or of sin drives the soul towards the everlasting Refuge. For the sense of need is fundamental in all religious experience.

Yes; it is possible to have a new start in life even after one has wasted its best years; and if religion were only a means of getting into heaven and adding nothing to life now, such a late start

would not be wholly unreasonable. But when viewed in its right light, as the best method of realizing what there is in this life, then the path to God offers every inducement to the traveller to enter it at an early age. For never was truer word spoken than this: the way of transgressors is hard.

It is our privilege to enter into personal fellowship with Christ, and by loyal obedience to a Person introduce harmony among our discordant aims and desires. The will of Christ becomes the law of our life; our aim is to know the truth as it is set forth in Christ's life and teaching, and to become obedient to the truth when once we have known it.

CHAPTER III.

AFTER CONVERSION, WHAT?

"And he that doth not take his cross and follow after me is not worthy of me."—JESUS.

"Christians often err in setting up some single type as the one to which all experience must conform. . . . Likeness to Christ is the goal of the Spirit's leading, and increasing conformity to Christ's character and life is the way through which he leads."—WILLIAM N. CLARKE.

IT is a matter of common observation that many persons who begin the Christian life stop short of any appreciable development of Christian character. Such cases are so numerous that they demand our most thoughtful consideration. In some theories of conversion, it is easy to dismiss all such cases by saying the individuals were never converted; for if their conversion had been real the relapse would never have occurred. This answer is unsatisfying, for it deals with a theory rather than with the fact.

Defining conversion as the entrance of the individual into personal fellowship with Christ, is it not entirely within the limits of reason to believe that this fellowship may be really begun and

either forsaken or not permitted to develop? If conversion is a transaction whereby the individual settles his eternal welfare at a single stroke, then let us turn all of the energies of the church and of the home toward this one end. Let us seek in every possible way to persuade men to begin the Christian life, leaving the development of Christian character to follow or not, as the case may be. But if conversion, the entrance into personal fellowship with Christ, is valuable only as the first step in the development of Christian character, if the goal is conformity to the character of Christ, we should be fully as anxious to have the individual take the second, third, and following steps toward God as we were to have him take the first step. We need, therefore, to give the most careful thought to the place that conversion holds in the development of Christian character. What experience should the young Christian expect immediately after conversion? What kind of conduct should parents expect of children just beginning the Christian life?

A few days ago I was talking with a mother concerning her boys. They had been faithful in their attendance at the Sunday-school, and on decision day had signified a desire to live the Christian life. She said: "I think my boys too young to join the church; I do not want them to join the church till they can live up to it." I

asked the mother if she would not have them learn to write until they could write perfectly; if she would not have a child learn the alphabet until it could read faultlessly? I asked a young man also about joining the church. His reply was the same, "I do not wish to yet, for I am afraid that I cannot live up to it." Here is a mother whose little boy has entered the Christian life. His conduct is occasionally such that she reproves him by saying: "I am afraid you are not a Christian, or you would not act in this way."

All of these statements grow out of an unreal conception of conversion. The mother should think of her boys when they enter the Christian life as beginners in the art of true living. She should not expect them to live up to the Christian ideal all at once, any more than she would expect them, at their first attempt, to attain perfection in drawing, or music, or in learning to read. How different would be all such expressions if conversion were thought of as the entrance into a personal fellowship with Christ, which was to take the person just as he is and by the divine alchemy of sympathetic association to transform the sinful into the sinless, to transmute the selfish into the unselfish and self-sacrificing, to bring out in some degree of distinctness the divine image of him in whose likeness the human spirit is orig-

inally created. What is the place of conversion in the religious experience? Does it settle the destiny of the individual? If followed up, of course, there is a certain sense in which it does decide the life of the individual; for it is the first step along the Way that leads to the soul's home with God. The process of unloosing the life from sin is begun, but not until we have ceased to sin is the work of our salvation complete. For salvation is not the blotting out of any past record; it is rather that sublime achievement of developing the possibilities of our human natures after the perfect Model, Christ Jesus.

In view of this conception of conversion, what experience should the young Christian be led to expect soon after entering the life of personal fellowship with Christ? Shall I leave him to his own ideas, which are as likely to be as erroneous as his ideas on any subject with which he has had no experience? Is it not almost inevitable that he should get an inadequate conception of conversion, or a false estimate of its place and value in the development of Christian character? He is urged to begin the Christian life; he feels a commanding sense of duty in the same direction. Perhaps he gathers up unconsciously the impression of many popular hymns which represent salvation as something accomplished by a single act.

With these impressions in his mind he begins the Christian life. All of his religious instruction, and all of the work of Christian workers, culminate in his conversion. Those who were instrumental in bringing him to decide for the Christian life rejoice with him in his newly found hope. For a few days or weeks, or it may be months, he is borne along by the exalted emotion which accompanies the entrance of the human spirit into personal fellowship with Christ. Sooner or later this begins to give way to the unconquered traits and tendencies of human nature, which, for a time, had been held in abeyance.

I wish we could appreciate the tragic struggle that at this point engages the soul! He falls into some sin. How deep is his anguish! "Oh, I knew I could not hold out; I knew I couldn't live up to the Christian profession!" He begins to doubt his conversion. He had expected a change. Somehow his sinful desires would be eradicated. But they are not! The initial impulse of his spiritual awakening has gone. He stands unarmed: about him are foes which have been crouching only to gather force for a spring! They leap upon him; they spring for his throat. He fights manfully. But he did not expect the attack and is unarmed and unprotected. They gain upon

him; wounded and torn, he is overpowered and vanquished. He bites the dust.

O how tame and inadequate are words to express the conflicts of the soul! What tragedies are enacted in the human heart, compared to which "Hamlet" and "Macbeth" are as the painted sea to a roaring surge! Our friend no longer believes in his conversion, because the change of nature which he had expected did not come. He gives up: there is nothing in religion. Has he not tried it?

What great care should be exercised in presenting the true meaning of conversion to those who have not begun the Christian life! How careful we should be to displace any erroneous ideas which may have gained possession of the young mind! In our zeal to have another begin the life of personal fellowship with Christ we should not raise expectations which are doomed to disappointment. With the young Christian, only the beginning has been made: everything is yet to be attained. Complete victory over the lower tendencies in human nature is the mature fruit which ripens through many years of fellowship with Christ. In conversion we place our sinful natures by the side of the sinless Christ; through the only way known to man, we are unloosed from our sins; we are unloosed by the development of the Christ-life within us. When

the older Christian reflects upon his own experience, this is what he finds to be true, whether or not it fits in with his theory of conversion. But the one who has just placed his life by the side of Christ's may misunderstand the import of his act; and a very common misconception is that his nature will be so changed that all sinful tendencies are at once completely eradicated. He is, therefore, unarmed when the enemy assails him; he expected no attack, and falls an easy victim to perplexing doubts, fears, anxieties, and various besetting sins. In some cases the struggle ends at once. The slip back into the old attitude of heart was heroically resisted for a time; then everything gave way. Christian friends look sad as they talk together about the case. "Such a bright experience; he seemed to promise so much." Oh, that we had eyes to see the tragedy of such experiences! On whom does the responsibility rest? It rests on us, who should have told him what to expect after conversion. How great is our blame if our sin has been only one of neglect. But if we have guided him to expect what is untrue to experience, how much greater our blameworthiness! Sudden and marked transformations do sometimes occur. They are usually confined to individuals whose lives are mature and have been very wicked. Such conversions are a class by themselves, and we ought not to

expect early conversions, and those that take place during the period of adolescence, to conform to that type.

What should the young Christian expect after conversion? How should he look upon the step he has taken? His ideas will accord with experience if he views conversion as the beginning of a personal fellowship with Christ, a fellowship which has as its ultimate goal the attainment of Christ-likeness in character. He should not expect the victory all at once; he should expect struggle, conflict with sinful tendencies. Nor should a defeat cause him to think of turning back. He is sculpturing out of rough marble block or tougher granite rock, under the aid and guidance of the greatest of all Masters, a figure which is to bear the words Character and Destiny. How natural that his chisel should slip here or there! He is a beginner. Let us not censure him for his mistakes: we ourselves have made similar ones. Let us rejoice with him because he has entered the school of Christ and under his guidance and with his aid is learning the most difficult of all fine arts, the art of true living.

By faith he enters into a personal fellowship with Christ. What does this fellowship mean? In proportion as we make Christ real and walk with him day by day will we be gradually transformed into his image. We follow him, and the

light of his life guides our wandering feet to the heavenly Father's house. But our feet are easily led astray. Sometimes on this side and then on that. Our own experiences teach us that the element of struggle has an inevitable place in the Christian life: no struggle, no strength; which is the same thing as no cross, no crown. And this struggle begins often in an intense form soon after conversion. The reason for this is plain. As the individual comes into personal relations with Christ there is usually an initial impulse of exalted feeling which keeps his besetting sins subdued. This soon gives way to a more normal feeling, and then the tide is almost certain to run in the opposite direction, in accordance with the law of action and reaction. The young Christian should be taught to expect this experience; he should think of himself as a warrior whose greatest battles will be those fought in the depths of his own heart. In conversion he enters the ranks of the great Captain to conquer the enemies of his own soul. But the victory is not to the strong: it is to those who open their lives to that Strength which comes from above. And one of the great lessons of life is to learn to accept help from above.

There is a Helper always near, the indwelling Spirit, whose natural work it is to aid and sustain the human heart in times of stress and storm.

But the divine Spirit can sustain us only as we let him, and as we enter into intelligent co-operation. So far as this truth can be set forth by words, it should be made very plain to the young Christian. He should be told that struggle is inevitable; that salvation is not a transaction, the blotting out of a past record, but the unloosing of our human spirits from the power of sin; that so long as we are sinful the element of struggle will persist, and the process of being saved will continue.

CHAPTER IV.

TESTIMONY TO THE TRUTH; OR, THE MISSION OF CHRIST.

"To this end came I into the world, that I should testify to the truth."—JESUS.

"Jesus Christ is God's way to us, and our way to God."
—WILLIAM N. CLARKE.

FEW ideas are more important to a man than his conception of his own mission to the world. If this is clearly defined, and vigorously held, the energy of the life will be expended toward a definite end; if there is no clear or definite idea of his mission or purpose, the life will probably be carried along on the stream, following the line of the least resistance, or become a series of efforts, first in one direction and then in another. Continuity of effort, persistence in a certain line of activity, is scarcely possible without a single definite controlling purpose.

In the text we get a glimpse of the clearness of Christ's conception of his mission to the world. "To this end have I been born, and for this cause have I come into the world, that I should testify to the truth." He is now before Pilate, and

nearing the close of his earthly life. The unity of his life, we see as we study it, is the following out to the minutest detail the principle which he says has been and is his controlling purpose—to testify to the truth. In the events which are to follow, Jesus is true to the conception of his mission, even though his persistence in bearing witness to the truth leads him to the ignominious death upon the cross. Fidelity to his mission he carried to the extent of yielding up his own life rather than cease to bear witness to the truth.

My theme is testimony to the truth; the need of this testimony, the obligation of those who know the truth, to bear witness to it, and the results which come from lives which are testimonials to the truth. The wants of the world are not always its needs, and not infrequently we are unconscious of our deepest needs. So complex is life, so easily dimmed is our vision, so apt is our judgment to be influenced by our temporary, rather than by our permanent, interest, that our sense of relative value becomes at times hopelessly confused.

In the time of Jesus, he saw illustration of this all about him. The same thing was true in the time of the prophets. They were raised up to bear witness to a certain phase of truth: Jesus came to testify to the truth. The idea of religion

held by the Scribes and Pharisees was that it consisted in the punctilious observance of certain rules of conduct. They had gradually built up a very complicated system, including rules and observances for many of the most trivial happenings of daily life. Of course there were those whose inner life developed, in spite of these external burdens, into true, tender, sympathetic, godly men and women. But the dominant tone in religion was not that of sincerity and true piety.

The need was imperative for witness to the truth. Then, there was need for testimony concerning God. Many devout souls were yearning for a clearer conception of God. Many were satisfied with any conception of God which did not interfere with their selfish ambitions. God was, to many, a Being who could be satisfied with a few sacrifices; and the personal conduct of the individual was thought to be of little or no concern to God. The Jews held, also, a restricted conception of God's relations to the other nations. He was the God of the Jews in the sense that he was restricted to them.

Here was a need for a witness to truth. Perhaps equally great was the need for testimony to the truth concerning the relation of man to God, and of man to his fellowman. The views held were partial, distorted, inadequate. As in all ages, before and since, men were seeking for place and

position, simply as an end in itself. Life consisted in position, attainment, possession. Hope for the future was dim; solace for the weary, comfort for the broken-hearted, relief for those whose burden could scarcely be borne, the world was, and always is unconsciously seeking. O the need of the human heart in its hours of isolation and grief! Concerning this needy world, stumbling after truth, in the dark or in the dim twilight, Jesus says, "I came into this world that I should testify to the truth."

The obligation to bear witness to the truth was recognized and met. Having a conception of God which was needful for the people to have, it became morally impossible for him not to give it to the world. Gathering a few men about him, he began to teach them concerning God. Embodying his teaching in his own life and character, when one of his followers asked to be shown the Father, Jesus replied: "He who has seen me has seen the Father." By his life Jesus made known the Father. He bore witness to the truth by living it. And what other way has God of making himself known to men than through the lives of those who have had a revelation of God in their own souls? The obligation to bear witness to the truth is a fundamental principle in spiritual experience. God's purpose to bring the world to himself, his desire to make himself known

through his followers, makes it obligatory for us to testify to the truth or be recreant to a commanding impulse of duty.

In proportion as we have the truth, the responsibility rests upon us to testify to it. In every age some men through the providence of God are called to proclaim the message of God to the people. The soul that has experienced the message is the only true interpreter of it. Jesus, living in such close fellowship with the Father, embodying in his own life to such a degree as no one else ever has, the truths that he taught, became the authoritative religious teacher of humanity. The obligation rests upon each one of his followers so to embody the truth of the Gospel message that the messenger shall be an epistle known and read of all men.

The church exists in order to bear witness to the truth. But it can testify only to that which it has embodied or experienced. Has it experienced forgiveness of sins? The world is waiting on every hand for living witnesses to the fact of God's forgiveness of sin. For it expects that those who have been forgiven of God will be forgiving to their fellowmen. And is not the world right?

The love of God enters into the heart of the believer, and becomes a priceless possession. But the worldly man knows nothing of a personal ex-

perience of the love of God. If he is ever to know it, if my experience is to become his, I must bear witness to the love of God by actions toward my fellowmen which show that love in ways which they can understand.

We have looked at the need of testimony to the truth, which exists because so many persons are possessed with ideas that are not as worthy as those held by Christ and his followers; we have seen that the possession of truth carries with it the obligation to testify to it or it becomes to us as though we did not have it; we have now to consider the results of testifying to the truth. This phase of our subject has a twofold aspect, the results accruing to the one who testifies, and the results of the testimony in the lives of others.

In the beginning of his ministry Jesus adopted the plan which was consistently carried out in all his later activity. He conceived of his mission to the world as an opportunity to testify to the truth. The popular expectation was for another kind of Messiah. Had he yielded to the popular demand, and set up a temporary kingdom, all Judaism would have flocked to his standards. But his insight into the needs of the people detected a far profounder need than that of temporal supremacy; he saw man bound by external customs; saw devout men contending for the letter of the observance, and neglecting the spirit; saw ceremonies

substituted for inner righteousness; saw men divided against each other, and living for their own selfish interests. He saw, also, the yearning in many hearts, which was not satisfied by any of these externals.

Christ's witness to the truth drew some to him; it aroused the bitter opposition of those whose religious ideas his principles tended to undermine. So deep-seated was the religious prejudice of the dominant religious factions of the Jews that Jesus appeared to them as one worthy of death. He claimed to be the King of the Jews, the Son of God. This was the height of blasphemy to them. In their indignation, their fury knew no bounds. Jesus had committed an offense worthy of death. This death could have been obviated had Jesus adopted a policy of compromise. This was not entertained a moment. He came to bear witness to the truth; he had taught the truth; he lived the truth, and in so doing, his life and teaching were a rebuke to his co-religionists. Only one of two things could be done; either they must accept his position, or condemn it and him. His teaching was not in accord with their self-interests. It was much easier to reject and condemn. The inherent self-interest of the religious leaders arrayed itself solidly against the man whose teaching would undermine their exalted positions. Jesus, being what

he was, a faithful witness to the realities of life, a witness both in his teaching and in his character; and men being what they were, the result could have but one outcome. Though the death on the cross loomed up before Jesus, yet he did not swerve from the path which he had adopted—his life was a testimony to the truth. This testimony so aroused the bigotry of the religious leaders that Jesus paid for his fidelity by yielding up his life. Jesus died because he was what he was, and because man was what he was.

Christ's testimony to the truth is an example to his followers. In so far as we approach to the matchless perfection of our Saviour, we are to yield our lives a witness to the truth. Instances are not wanting; indeed the pages of history are eloquent with the heroic sacrifices of those who have endured all sorts of punishment and torture, and have yielded life itself, rather than be false to the truth. There is no redemption of the race except through suffering. Every man who has a message from God in his heart, and who fearlessly delivers this message, is bound to stir up the passions of the self-interested and to bring their fury upon his head.

But the world is not wholly given over to the interests of selfishness. In every heart there are the two elements, selfishness and love. It is a vital matter as to which has control. Testimony to

the truth, while it arouses the hatred of some, calls forth the nobler instincts and aspirations of others. Jesus bears witness to the truth, and yields up his life as a measure of his fidelity to truth; a few men are possessed by the same passion to live and bear testimony to what they believe is true. Their apprehension of the realities of life may not be so clear as was that of Jesus, yet their work is the same in kind—they bear witness to the truth, and to him who was the Truth.

During each successive generation this has been the same; men are blinded by the passion of desire; their judgment is obscured by the appeal of the temporary in opposition to the permanent, calling them to sacrifice permanent possessions which are gradual attainments for the fleeting pleasures of the moment. There is so much that glitters, and we have so little time to investigate its real value, that no wonder so many of us spend our lives for that which perishes with the using. Life promises so much, and satisfies so little. The human heart yearns for that which will satisfy, and longs for the guidance of one who knows the way into a higher and more satisfying experience. Here is our mission. God has graciously led us into an experience of his love and into the enjoyment of his fellowship. Dimly realized, to be sure, yet realized truly; the love of God in our hearts impels us to make it known. To this end

have we come into the experience of his love, that we might bear witness to its transforming power. Our witness will be most effective if it is natural and unstudied; the love of God is best shown in acts coming from a loving heart.

Wherever there is ignorance, vice, hatred, injustice, bitterness or strife, there in the very condition is the call of God to us to enter and bear witness to the mercy, love and forgiveness of God. Jesus' call to his church is to follow him; to incorporate the truth in living character; to teach the truth; to be faithful to the truth even unto death; for it is the truth which makes men free.

CHAPTER V.

THE IMMANENT DIVINE LIFE; OR, THE DIVINITY OF CHRIST.

"After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name."—JESUS.

"It is by our living Saviour, Jesus Christ, that we are brought home to God, not through some doctrine of him."—WILLIAM N. CLARKE.

BY the use of the words "Our Father," Christ expresses a certain relationship between himself and God, and between himself and man. He looks at man and says "Our"; he looks at God and says "Father." It is a question worthy of our most serious consideration when we ask ourselves, If I am to think seriously about the subject, what may I think about Jesus Christ? Is he man like the prophets, a great religious teacher sent from God; or, is he the Son of God, in a unique sense in which other men are not? This is a practical question, and whichever way an individual believes, he should know why he believes as he does.

There are those who have found it necessary, in loyalty to their own convictions, to reject the

doctrine of the divinity of Christ. Why have they done so? For this reason: They believe in one personal God; how can one person be three distinct persons? they ask. The question answers itself: it is impossible; three cannot be one, and one cannot be three at the same time. Approaching the subject from the metaphysical side, I cannot see what other answer could be reached, for there is nothing in God contrary to reason, though there may be much above reason. If we are to retain our belief in the doctrine of the Trinity and in the divinity of Christ, must we then cease to think about them? This is indeed the method employed, I fear, by not a small number of Christians. Thinking about the subject, how can one be three, or three one, leads to mental confusion; and relief is found either by dismissing the subject, by refusing to think, or by saying, it is impossible, it cannot be.

But is it necessary to approach the subject from the metaphysical side? It certainly is not. There is another, and, as I believe, truer approach to the subject; and this is to ask, What was there in the life of Jesus Christ which led his disciples to believe in his divinity? If they believed in his divinity without adequate reasons, then they may be wrong, and we need not follow them; if, however, the reasons are sufficient and adequate, then we, in loyalty to our own

convictions, may bow in adoration before the Christ, the Son of God. Refusing, therefore, to confuse our minds with the metaphysical enigma, How can one person, in any real sense, be three persons?—consider the reasons which compelled the early church to believe in the divinity of Christ. And if these should seem to be sufficient reasons for our believing that Jesus is divine, if this is the most natural and the most reasonable way to account for the character of Jesus, then the questions that are beyond or above our finite comprehension need not trouble us.

Let us look first at his personal claims. "No one cometh unto the Father except through me." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I am the light of the world"; "I am the bread of life"; "I and the water of life." Hear him say to Martha: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." What is the meaning of these words? Were they spoken simply to assuage the grief of a dear friend who had lost her brother, words of comfort carelessly spoken, without knowing what they really meant? Surely not. But consider the claim he makes in this statement: He says: "I am the resurrection and the life." Martha says: "I know that my brother shall

rise again in the resurrection at the last day." Jesus replies to her: "The resurrection is not something to be awaited at the last day; I am the resurrection: to believe in me is to pass from death into life. He that believes in me, though he depart from this life, still lives, he shall never die." This claim, made so quietly and calmly, a claim never before made by man, afforded instant relief to the young woman, who knew him as a personal friend. She catches his meaning, and sees that the death of the body is but an open gate into a larger life. After confessing her belief in Jesus as the Christ, the Son of God, Martha seeks to share her new-born comfort with her weeping sister.

This same claim of Jesus not only satisfied the heart of her who knew him as one who had enjoyed the hospitality of her home, it has brought comfort to millions of devoted followers who, though they have never seen the Master face to face, yet love him with a devotion measured only by life itself. Christ's claim to give eternal life to those who believed on him is a claim that has been verified in the experiences of a multitude, whose lives have been transformed from that which was low and selfish to that which approaches the highest conceivable type of human character. Among the other claims of Jesus which, if he were only man,

would be absolutely absurd and would render him unworthy of confidence, are his claims of power to forgive sins, that he was one with the Father, that his own teaching superseded the precepts in the Old Testament. And while not claiming openly to be the Son of God, Jesus, in at least two cases, speaks of himself as such. What shall we say of such claims? There are only two positions to take, and the one excludes the other. Either Jesus was what he claimed to be, or he was not. If he were not what he claimed to be, history presents no greater impostor, no greater fraud. Shall we grant his claims? We cannot stop, then, when we have called Jesus a great teacher of religion; he is the Christ, the Son of God, the Saviour of the world. Approaching the subject from this point of view, the claims of Christ compel us either to reject him as an impostor, the greatest the world has ever known, or to accept him as the Christ, the Son of God.

One of the dominant notes in the teaching of Christ was that men needed to repent, to turn away from their sins. "Repent ye: for the Kingdom of heaven is at hand." Paul takes up the same cry, and exhorts men everywhere to turn from their sins and become reconciled unto God. As one of his most effective measures of arousing others to turn to God, Paul relates his own experience. He tells how zealous he was as a

persecutor of the Christians, and how he came to believe in Jesus Christ, how he was not ashamed now to give up all his former plans and purposes, to tell to other men how Christ saves sinners, of whom he was one of the greatest. But all this is markedly absent from the teaching of Jesus. Fierce in his denunciation of sin; tender and strong in his calls to repentance, Jesus never intimates that he himself needed forgiveness or repentance. There have been many noble characters in this world; glorious heroes, patriots, philanthropists, reformers, martyrs; men and women before whose names Christendom bows, and bows justly. "It is around such transcendent characters as these, towering like mountains above the common plains of humanity, that the reverence of the ages loves to wrap the robe of a spotless purity; even as the virgin snow enwraps the distant Alpine ranges. But as the actual attempt to climb these snowy heights discloses here and there huge gorges and beetling precipices, so, alas! does a nearer inspection of these transcendent characters in human history disclose many a defect and even deformity, which mars and sometimes even wholly hides the general beauty. Lincoln, Washington, Cromwell, Luther, Alford, Paul, Cicero, Confucius, Socrates, David, Moses, Abraham, were far from faultless, even in the eyes of men. Only one character in all history has suc-

cessfully endured all tests of keenest scrutiny." And that character after nearly two thousand years of scrutiny and criticism embodies the world's highest ideals; the most gifted and purified imagination of man or woman has been unable to present, in romance or song, a character comparable to that of the Christ. There are those who have claimed that the Christ of the Gospels was a mythical character, the product of fancy; a beautiful character, but wholly imaginary. If this was so, then Mark and Matthew, Luke and John succeeded each in imagining a character the highest the world has ever imagined or seen; a character which, in reality or in fancy, has never since been equaled. Thus, you see, the most simple and natural thing is to believe that Jesus Christ actually lived among men, and that he was all that they have depicted him. To accept Jesus as a real historical person, makes it necessary, for me, at least, to believe that he is the Christ, the Son of God, the Saviour of the world.

The miracles and the resurrection of Christ are also evidences of his divinity. But apart from his character, these would convince no man that Christ was the Son of God. Christ is accepted as the Son of God not for what he did, but for what he was and is. What he did would have little value if there were not behind it all the incomparable character of purity and holiness. It

is the purity and holiness of Jesus, which can be accounted for in no other way but by granting his own claim, that he and the Father are one; that he is the Christ, the Son of God.

Is not this a more satisfactory, and at the same time more reasonable approach to the subject of the divinity of Christ? To accept his divinity is far more reasonable than to reject it; for he who rejects it must in some other way account for the sinless character of Jesus. If it can be shown that any other individual has lived a sinless life, has had no need for forgiveness, and has passed through such temptations as Jesus did without sinning in some way, then I am ready to believe that Jesus was a man like such a man, but until then Jesus is the Christ, the Son of God; until you bring me a historical character, "Faultless without dullness; patriotic, without partizanship; courteous, without hollowness; dignified, without stiffness; delicate, without daintiness; calm, without stolidity; enthusiastic, without optimism; guileless, without childishness; frank, without effusiveness; chivalrous, without rashness; aggressive, without pugnacity; conciliatory, without sycophancy; prudent, without time-serving; modest, without self-depreciation; gracious, without condescension; just, without severity; lenient, without laxity; flexible, without vacillation; conservative, without obstruc-

tiveness; progressive, without precipitancy; imperative, without imperiousness; decisive, without bluntness; heroic, without coarseness; self-conscious, without self-conceit; hopeful, without dreaminess; sad, without gloom; sympathetic, without connivance; generous, without prodigality; frugal, without churlishness; appreciative, without flattery; stern, without censoriousness; indignant, without bitterness; forgiving, without feebleness; sociable, without familiarity; reserve, without moroseness; self-denying, without asceticism; unworldly, without unwisdom; conscientious, without fanaticism; trustful, without improvidence; perfect, without unnaturalness,"* until such a person is found, Christ stands alone, the embodiment of all virtues, the personification of all graces, the word made flesh, the Christ, the Son of God, the Saviour of the world.

Much confusion has arisen on the subject of the Trinity, and, consequently, concerning the divinity of Jesus Christ, by approaching the discussion by way of a definition. In the presence of an infinite mystery, or of any vital process, definition is manifestly inadequate; for a vital process cannot be defined, it can only be described; and attempts to define what is beyond our knowledge, or beyond any analogy in human experience, always lead to diversity of opinions and beliefs.

* George Dana Boardman: "The Problem of Jesus."

Not a few godly and intelligent people, approaching the subject of the Trinity by way of a definition, have felt it necessary to withdraw from the orthodox churches, and have given up belief in the divinity of Jesus Christ. Without saying a word concerning any single individual, it seems to me to be plainly evident that, as a class, those who believe in God only as manifested in nature and history and as revealed only to their own consciousness and conscience, whose only conception of God is that of the Absolute Eternal Being, have usually a religious faith without warmth or vitality, and which, in contrast to the vitalizing and life-giving rays of the sun, is pale and cold like a moon-beam. Nor is it difficult to understand why this is so. In such a faith the element of personal relations and personal affection has been suppressed. Conduct is regulated according to abstract principles. This is admirable so far as it goes; but it is Old Testament religion, shorn even of the stimulus of an imposing ritual and an elaborate system of sacrifices.

Experience makes evident that for the satisfaction of the deepest cravings of the human heart we need to know God in terms of humanity; the human heart needs a Saviour who has met the temptations of life, a sharer of life's sorrow and pain; needs a revelation of God's will in the form of a person who shall be, in himself, our standard

of right, so that doing God's will is not conformity to an abstract principle of right, but loving devotion to a person. I believe in the divinity of Christ because in him the will of the Father was perfectly realized, perfectly manifested to the world. For it is not the embodiment of deity, but the expression of the character of God, which is the glory of Jesus Christ, who manifests the will of the Father as an only begotten Son.

What, then, shall we think about the Trinity? How shall we state our belief so that it shall not be contrary to reason and at the same time account for the facts? For there is a way of stating the doctrine of the Trinity which is contrary to reason and which has driven many godly and intelligent people to reject the doctrine altogether. There are multitudes of men and women who so state their belief that they believe in three gods. Is it possible to so state our belief in the Trinity that confusion in thought may be avoided? I think it is.

St. Paul says: "There is one God and Father of all, who is over all, and through all and in all." According to the suggestion of this text, the Trinity is a trinity of life. God is not divided into three persons, into three Gods; but rather he has made himself known in three ways: God the Father is the transcendent, divine life; God the son is the divine life, immanent in the universe,

individualized and expressed in human form in Jesus Christ; God the Holy Spirit is the divine life in the soul of man, the Comforter, the Helper, the Guide. Thus we may state our belief in one God, who makes himself known to us in three ways: As Father, as Son, as Holy Spirit.

The great question, however, for each of us is not whether we understand all about these things, but rather how much of the Christ-spirit do I have in my heart? There is nothing that the human heart so craves as to be at peace with God. And multitudes, whom no man can number, have found this peace by believing in Jesus Christ. "He that hath the Son hath the life; he that hath not the Son hath not the life."

My friends, arguments and reasons are good in their places; but experience is above them all. What is the secret of all that is dearest, and holy, and pure and noble in the best people whom you know? Is it not that in some way they have been with Jesus, and have caught something of his spirit? The best evidence that Jesus is more than man, is that he saves men and women who put their trust in him. If belief in Jesus made men drunkards, or avaricious, or envious, or self-satisfied, or selfish, no arguments could convince us of his divinity; but since belief in Jesus saves men from these and other sins, since belief in him leads men out of the darkness of sin into the light of

the purity and holiness of God, since all who have truly surrendered their lives to him pass from death into life, is not the experience of being saved from sin the final evidence, the ultimate proof that Jesus is the Christ, the Saviour of the world, the Son of God?

CHAPTER VI.

VICARIOUS SUFFERING.

"How foolish you are, and how slow in accepting all that the Prophets have said! Was not the Christ bound to undergo all this before entering upon his glory?"—JESUS.

"Him who knew no sin he made to be sin, on our behalf."—PAUL.

"Christ also suffered for you, leaving you an example."—PETER.

"Love suffers in saving; this, and not some penal theory, is the key to the meaning of his sufferings."—WILLIAM N. CLARKE.

THE story of the cross has been, and is, and always will be, one of the principal themes of Christianity. The cross of Jesus has inspired poet, and painter and martyr, as perhaps no other subject can. The spiritual reality which the cross pictures to the imagination made the symbol itself an object of veneration very early in the history of the church. Converts from paganism, who were used to sacred relics, wished for something in tangible form to aid them in their devotions; and the unguided instinct fastened upon the cross. So a wooden or a metallic cross was looked at by the worshipper as he endeavored to exclude the

multitude of distracting thoughts which disturbed his worship. Soon the cross became a badge, was worn by the individual to indicate that he belonged to the church. A cross was put on the pinnacle of the church edifice to mark it as the place where Christians met to worship God. The cross adorned the altar, was stamped upon the Bible and other books connected with Christian worship, was sometimes made of costly gems, and given a conspicuous place in the house of worship.

Christianity, even from the time of Paul, was called after the symbol of the cross. The words cross, crucify, and crucifix passed into the common language of the church. Few hymns express better the common sentiment of Christians in all ages than:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

And:

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

When Christianity became the state religion of the Roman Empire the cross became an object of superstitious veneration, and the spiritual reality

which it symbolized was, in a great measure, lost. What befell the cross is apt to happen to any symbol—as the thing for which it stands passes out of mind the symbol is held sacred, and is thought to possess properties which give it power over the imagination.

Let us look at the spiritual reality behind the symbolism of the cross. What does the "cross" mean? The cross of Jesus means that it is inherent, in the very nature of goodness, to suffer for the good of others. Would it be a statement in accord with what is true to say that goodness may be measured by one's ability and willingness to suffer for the good of others? The cross of Jesus reveals the heart of God. What Jesus did during his short ministry, the compassion, sympathy and love that he showed to those who needed him, his sorrow over the sinfulness of man, his constant endeavor to win man to a higher and truer way of living, and all of the varied activity of Jesus afford us a glimpse, as it were, behind the scene. The life of Jesus—for his whole ministry was one of cross-bearing—pulls the curtain aside for a brief moment, and we behold the nature of God making itself known. And what is God like? He is like Jesus, the Christ. "He who has seen me has seen the Father." But the world would never have believed that statement if the life of Jesus had been mean or low. It is because

Jesus lived so that he expressed what the human heart recognized as godlike that he has been, and always will be, the revealer of God to humanity.

The cross of Jesus makes plain to humanity a lesson which every generation must learn from Jesus anew, that goodness suffers for the sake of others. During all the ages before the coming of Jesus into the world, God was bearing the burdens of humanity, entering into its sorrows, and leading individuals and peoples out of the darkness of animalism and savagedom, over the long stretches that lay between the infancy of the race and the "fulness of time," when it would be possible, owing to man's larger spiritual capacity, to make known to the race what he had been doing for it during the many centuries of its infancy. The great need of humanity was to know its Father. And the need is the same in every generation—the human child needs to know its heavenly Father. Jesus says: "I and the Father are one." To each individual this statement may come as a revelation full of transforming power. What is God, my heavenly Father, like? If I cannot read his character, in what he has made about me, I lift up my heart to Jesus, and hear him say: "I and the Father are one." What a glorious thought! God is like Jesus. Jesus had compassion for people; their needs appealed to him, and he gave himself to help them, and to teach them

about God, their Father; he lived and died to make known to man how much God loved his erring, sinful children. In the life of Jesus we see the true nature of God; in the life of Jesus we see that it is godlike to bear the burdens of others and to suffer for the sins of those about you.

Vicarious suffering, suffering for the good of others, is the invariable price for their redemption. The life and death of Jesus, revealing the heart of God, shows that it is the nature of holy love to suffer when the object of that love does wrong. As man becomes godlike it is a law of his being that he shall suffer for the sins of others, so long as people about him are sinful. Peter expresses this thought when he says: "Christ also suffered for you, leaving you an example, that you should follow his steps.

My friends, what a meaning this gives to human life! It is God's purpose to redeem humanity from the power of sin; but this can be accomplished only through suffering. As followers of Jesus Christ we are invited to enter into this great work and perpetuate the work which he began. As soon, in the history of the world, as it was fitting to do so, God sent his Son, Jesus, who lived the life of God among men; the call goes forth for you and me to live the life of God among men, to live as nearly like Jesus as we are able,

to have the same attitude toward God, one in which it is our meat and drink to do the will of our heavenly Father; and to have the same attitude toward men as he had, one in which, while we shall condemn all forms of hypocrisy and self-righteousness, we shall sympathize and help those who need our help and sympathy. Jesus took up his cross daily, and he said that his followers must do the same. My friends, there is nothing optional in bearing the cross. It is not something that we can do or not, just as one might wish. Cross bearing, suffering for the good of others, is an essential part of god-likeness. Jesus suffered for the sins of the world, leaving us an example that we should follow his steps.

Herein lies the essential missionary character of the church. Jesus says to each one of us: "As the Father sent me, so I send you." My brethren, do we not need to ponder these words? What worth and dignity they give to human life and activity, when under the leadership of Jesus! As the Father sent him to live and suffer for the redemption of the world, so he sends us. As Jesus is the Saviour, we are to be saviours. Paul expressed the thought of Christ when he exhorts men to imitate him. What a powerful motive to right living when we realize that we are perpetuating and continuing the work of Christ! What a commanding call to live a true and noble

life when we are conscious that in some sense, by so doing, we are working together with God for the redemption of the world. In its largest sense, this is what it means to be a Christian. We have been taken into fellowship with Jesus, and are reproducing his life, the life that a child of God should live among men.

But a live of holy love cannot exist, cannot be lived in the midst of a sinful world, without suffering because of the sin that exists. The greatest rebuke that sin can have is a sinless life. In the case of Jesus, the rebuke that his life gave to the religionists of his day was so severe that they clamored for his death. And the same tragedy has been repeated in the lives of not a few of the followers of Jesus.

Is there no other way to secure the emancipation of man's spirit from the power of self-will? Can man be brought into fellowship with God only through suffering—though the suffering of the good for the evil? This may not be the only method, but the experience of the ages shows that it is the prevailing one—man's progress in nearly every direction has been achieved through suffering. Physical liberty, civil liberty, and spiritual liberty, have not all of these been purchased for the race through suffering? The history of civil liberty is one long record of men who have suffered and died for the advancement of their fel-

lowmen. An adequate history of the spiritual progress of he race has never been written. Perhaps such a history could not be written. But we know enough of the facts to discover the invariable method of spiritual progress. And that method may be termed vicarious sacrifice—the good suffering for the rest of the race.

Christ states this principle when he says that a grain of wheat must fall into the ground and die before it could bring forth any harvest; and the same truth is couched in the familiar saying that the blood of the martyrs is the seed of the church.

It was not, therefore, optional with Jesus whether he would give his life for the redemption of humanity: being the perfect Son of God he could not do otherwise. He said that he did not come to command the services of man, but in willing service to give himself for their redemption. And in this the disciple is not above his Lord. He who would enter into fellowship with Jesus, must, in some measure and in some way, give himself for the redemption of man. Christ suffered for us, leaving us an example that we should suffer for others.

In the case of the missionary or the worker in the social settlement this principle is made very plain. The Christian lives the life of holy love, and in his limited way reveals God to the people about him, and shows them, in his own life, how

a child of God should live. Such a life will have two effects: It will arouse opposition, will be misunderstood, persecuted; but it will also tend to awaken some to desire to live the life of a child of God.

What is true of the missionary is true of every Christian, only it is more difficult to see it. It is the Christ-life, the Christ-activity, the Christ-love, that awakens in others a desire to be reconciled to God. Being true to the Christ-life in a sinful world entails suffering; but if we can catch a glimpse of what it is for, if we can see our lives as a part of God's plan for the redemption of the race, for the joy of sharing in such a work we will endure our cross and despise its shame. May the Lord enable each one of us to see his life as a part of such a plan. Christ also suffered for you, leaving you an example that you should follow his steps.

CHAPTER VII.

CRUCIFIED WITH CHRIST.

"I have been crucified with Christ."—PAUL.
"The power of the new life is a power that sets free from sin."—WILLIAM N. CLARKE.

THE statement, "I have been crucified with Christ," is either meaningless or a word of power; it is either the irrational expression of one whose mental faculties are working in hopeless confusion, and, consequently, liable to all sorts of hallucinations, or it is a rapid sketch of one of the profoundest experiences of a human being. In this sentence, Paul is reading a line from his own spiritual biography. Let us attempt to unfold its meaning.

Paul regarded himself dead to his former life. "I have been crucified with Christ." In his letter to the Philippians, Paul says: "If any man thinketh to have confidence in the flesh, I yet more." "I was born and reared a strict Jew; I grew up a rigid loyalist and carried out my Pharisaic zeal consistently, by persecuting the Christians; in conformity to the law, I fell short in no

particular. But now I have renounced all these proud claims and supposed advantages for the sake of Christ. All my legal righteousness and meritorious works I now esteem as utterly worthless, compared to the saving knowledge of Christ. To me now they seem the merest refuse, if only I can make Christ my own, and find my true life in fellowship with him. I renounce all claim to acceptance with God on the ground of my obedience to the law, and seek acceptance and pardon solely through trust in Christ for salvation."

In the case of Paul, the part that he had died to was not a life of immorality, or dishonesty; he was an eminently moral man, correct in his conduct, and zealous in doing what he belived to be right. I doubt not but that his word was as good as his bond. It is true that he tried to coerce others to give up beliefs that he considered dangerous; but this was a mistake of judgment rather than an evidence of irreligion. To what, then, did Paul die? He died to whatever had separated him from Christ. We might enter into details, but the comprehensive statement is, perhaps, better in this case.

In principle Paul's case is typical of the Christian experience. The Christian is one who has become dead to whatever has separated him from Christ. In some cases the individual has been kept from fellowship with Christ because of open

and unconcealed sins. To be crucified with Christ means to die to these sins. Yes, my friend, there is release from the power of sin. It seems almost too good to be true, but it is true. It matters not how degraded has been the past, it matters not how powerfully certain forms of sin have taken possession of your life, there is release. You can become crucified to your past, you can escape from its power. Wonderful provision of a loving God! There is an escape from the power of sin. By believing in Jesus Christ you may become as if you had been crucified to your past. You are dead to it, you are released from its awful bondage.

It may be that the life has not been openly reprehensible, but merely negative. Did I say "merely" negative? I am sure we do not estimate a negative life as we should. It may be one of the highest forms of sin, a refined and cultivated selfishness, an exclusive caste. It is not so repulsive as the life of immorality, and it may not be as blameworthy in the sight of God, but the teaching of Jesus gives little comfort to those who would rest in such an opinion. Any close observer of human nature will find, as Jesus did, that the apparently negative life may be further removed from fellowship with God than the life that is openly reprehensible. Self-will and self-righteousness do not exclude one from polite society, but they are effectual barriers between the

human soul and God. As spirit is more than the body, so sins of the spirit are more expressive of real hostility to God than sins of the appetites and passions. The negative life is frequently only apparently negative. Social customs and fear of public censure keep the individual from many forms of evil that would ostracize him from his friends. How much we owe to public opinion! Only he who dares to read his own heart knows how many times he has been kept, by public opinion, from blameworthy conduct. What a conflict to suppress envy and jealousy, and unwarranted prejudice, and live a life that is openly free from all evidence of these secret and constant inhabitants of the inner life! How unsatisfying such a life is! How the finer qualities of spirit are checked and dwarfed!

In the case of the one whose life is openly wicked there is no pretense, there is no sham. He is an enemy to the best interests of society, but he fights in the open field, and is less dangerous than an enemy in ambush. In any conflict a blow in the face is preferable to one in the back. The moral and religious interests of any community suffer more from the concealed and so-called respectable sins than from the more disreputable forms of vice.

It is hard to escape from such a life, but it is not impossible. No, it is not impossible. By

surrender to Jesus Christ it is possible to become dead to the old life and to escape from its awful power, from its soul-destroying bondage. What freedom! what joy! when one can say, I have been crucified with Christ; I am dead to the past. There is a clear and calm note of victory when the individual says, It is no longer I, but Christ. In proportion as the surrender is intense and complete will the life be released from its former bondage.

This surrender to Jesus Christ as Lord and Master of our lives is a matter of degree; it is, perhaps, always more or less incomplete. We begin the Christian life by taking Christ as our Lord and Saviour. The little boy or girl in the Sunday-school may be taught to do this at a very early age. Children in the home should be trained to love God, and to live as Jesus would have them live, passing, by easy steps, into a life of love and service to God. If, however, this self-surrender does not take place in early childhood, it is exceedingly unwise to delay it from year to year. For the habits of life tend to fixedness and permanency. In the call to forsake a sinful life or practice there is always the note of urgency—now is the day of salvation. Stop the downward process at once! It will be harder to do so next year.

Surrender to Jesus Christ has not only a backward look—death to whatever has separated us

from God—it looks toward the future as well. When the past has been renounced and disowned by the individual, and forgiven by Almighty God, the new life to which we have risen in fellowship with Christ must express itself or it dies. This is a law of life in every realm—when once the life is begun, it must grow or die. In the spiritual life of man growth costs. He who has the light must live up to it or feel condemned. As the spiritual life grows, as we increase in conformity to the divine image, it becomes natural to us to engage in Christlike activity. If we do not do so we are stifling the inner life. But the Christ-life costs.

It took Paul from the most favored position among the leaders of his nation, where, with his splendid intellectual equipment, it is almost certain he would soon have risen to one of the highest positions in the gift of his people, and reduced him to a mere nobody, socially. It took him from the congenial associations of men and women of culture and made him the associate of those whose lives had never been opened to the intellectual heritage from preceding generations. The Christ-life sent him forth to scourgings, and imprisonments and death. In one of his letters, Paul speaks of the fellowship of Christ's sufferings. Yes, it cost Paul something to be a Christian. The Christ-love sent him forth "to preach the Gospel

amid his daily death of hatreds, miseries, and cruel persecutions, till, like the blaze of beacon fires kindled from hill to hill, its glory flashed from Jerusalem to Antioch, to Ephesus, and to Troas . . . . to Athens and to Imperial Rome."

Nor is the case of Paul an exception. All of the apostles, save perhaps one, yielded their lives rather than suppress or deny the Christ-love implanted in their own hearts. Persecution after persecution decimated the ranks of the early Christians; but the more they were persecuted, the intenser grew their zeal. Recall the prolonged persecution of the Waldensians and of various Christian communities during the reign of the Inquisitors: recall the Thirty Years' War, and the lesser disturbances connected with the Reformation.

It is well for us to review what Christianity has cost other men in other periods of the history of the church. Few things will help us more in our Christian life than a careful study of the lives of those who have suffered for the sake of Christ. Such a study will lead to a very practical question: In what ways does the Christ-life cost me anything?

What is it costing you in sympathy? Human hearts all about you are hungering for sympathy. Children are driven to tell their troubles to some

kind-hearted neighbor because the father and mother give them no sympathy when they most need it. Husbands are forced to resort to clubs and men's organizations and wives to women's organizations, in order to find what the human heart must have and will find somewhere—the sympathetic touch. What are you doing to relieve this abnormal condition and to restore the home to its rightful place of central importance?

Sympathy tries to understand the other person's position; it recognizes his difficulties and does not withhold the word of appreciation. True sympathy in church life impels one to seek out the friendless or the stranger, and forgoes, if need be, the chat with old friends. It breaks down social barriers and seeks the common ground of human need.

There is a most intimate connection between human sympathy and religious capacity. He who had the keenest spiritual vision among the disciples, wrote: "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Where do we find the tenderest human sympathy, a "sympathy which vibrated to every pang of human nature?" There is only one answer: it is found in the Christ. And our Saviour's love to the Father was proportionate to his love for man. And I think it a

safe statement to make when I say that our love to God may be measured by our sympathy with man. He who does not love his brother has not qualified himself to love his God.

Nearly all of the disorders of society come through a lack of sympathy. We see at once the humanitarian side of Christianity. There is a principle deeper than we can unfold, in the words of Christ when he is setting forth the separation between the good and the evil. He invites the good and addresses them: When I was hungry, you gave me food; when I was thirsty, you gave me something to drink; when I was a stranger you took me to your homes; when I was half naked you clothed me; when I fell ill, you visited me; when I was in prison, you came to see me. On this the Good will answer, Master, when did we see you hungry, and feed you? or thirsty, and give you something to drink? When did we see you a stranger, and take you to our homes? or half-naked, and clothe you? When did we see you ill, or in prison, and come to visit you? And the Master made reply. "So far as you did so to one of these my brothers, however lowly, you did it to me." Yes, the word of John must be true: He that loveth not his brother . . . . cannot love his God.

What a motive this gives to all humanitarian work when such work is not a bid for a popular

favor but a true expression of the human spirit. "Inasmuch as you did it unto one of these my brethren, even these least, you did it unto me."

My friends, may it not be possible that we need to ponder these words? For who of us loves his fellow man as he ought? Love suffers long, is kind, love envies not, love vaunts not itself, is not puffed up, is not provoked, imputes no evil, bears all things, endures all things. Carried to its highest degree, love find its full and complete expression in the life and activity of our Saviour; expressed imperfectly and in a limited degree in our lives, the Christ-love suffers and endures, and if need be, seeks not its own.

There are many other ways in which the Christ-life costs. It may cost the business man his position; the statesman his office; the editor his subscribers; and instances are not unknown where it has cost separation from all that is dear. The indwelling Christ-life, what is it costing you? Be assured that it is the inherent nature of godliness to disturb our sloth, our indifference, our inactivity, to make us unsatisfied with our present attainments in holiness by opening before our vision, or rather by clearing our vision so that we may see how far we are from what we might have become, and what we ought to be.

If we may join with St. Paul, in saying I have been crucified with Christ, if we have had the glad

experience of having been loosed from the bondage of sin, by belief in our Saviour, and can say: It is no longer I but Christ who lives, let us enter joyfully into whatever experiences fidelity to the Christ-life may entail. There is some kind of activity in which this indwelling life will find expression.

It may be that your sphere of influence will be circumscribed by the boundaries of the home, that your life work is to gently but firmly mould the young lives entrusted to your care. What a call to live the Christ-life when one knows every mood and temper and shade of disposition are having their certain effect upon those whom the parent loves better than life! But it may be that as a child or young man or woman you are surrounded by loved ones who have never been awakened to the religious life; what a responsibility, what an opportunity! You, too, have one of the strongest calls of God to live a life that will win those whom you love to find peace and fullness of life in fellowship with Jesus Christ. The teacher, too, stands on the very threshold of opportunity. The silent, unconscious outgoing of spiritual inspiration and power may benefit your pupils far more than the most competent instruction in the branches taught.

The great attainment of life is purity of heart. All else is secondary, all else without this is poor

and unsatisfying. The pure in heart shall see God. The sins that so easily beset the unfortified life lose their mastery and power as we decrease and the Christ-life within us increases. Let us ponder more and more and make one of our companion thoughts that wonderful saying of Paul, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me."

CHAPTER VIII.

SELF-RENUNCIATION.

"If any man would come after me, he must renounce self, take up his cross and follow me."—JESUS.

"When unselfishness and the highest helpful affection form our law of living, then we have struck a chord in the eternal harmony."—WILLIAM N. CLARKE.

MY text this morning leads us into the very centre of the Gospel. In it Jesus defines one of the things that man needs most to know. It contains a truth which, though one of the most necessary, is also one that is easily forgotten or set aside by other considerations. This statement of Jesus, like many of his sayings, indeed, like all statements of spiritual realities, means more and more to us as we gain power and capacity of heart and mind to understand and comprehend them. Reading the statement of a profound spiritual reality is something like looking at a beautiful picture: we get much or little, in proportion to our own willingness and ability to comprehend. If a masterpiece of art is to feed our æsthetic nature, we must let it have power over us by opening our natures to it; if our inner life is to be fed by the

sayings of Jesus we must let them possess us, we must meditate upon them, turn them over in our minds, and make them the pasturage for our souls.

As the oriental shepherd leads his flock into green pasturage, your pastor would ask you to feed upon the saying of Jesus which I have selected for my text.

This saying is a pasturage that we all need because it sets forth the foundation principles of the Christian life. "If any man would come after me" —how many times we have read these words with our eyes open but our minds closed! If any man wishes to be my disciple he must—ah! how differently from the way Jesus completed it the church has filled out the remainder of the sentence. The Pharisees said, If any one would be religious he must do the things required by the law and the traditions. Their quarrel with Jesus was not concerning beliefs, for it made little difference with the religious authorities what a man believed so long as he performed the requirements of the law and of the traditions. And our Master's severest condemnation was called down upon them because they were particular about certain outward requirements and neglected the weightier things pertaining to the inner life. Listen to Jesus as he says: "Alas for you Rabbis and Pharisees, hypocrites that you are!—because you pay tithes on mint, fennel and caraway-seed, and have

neglected the weightier matters of the Law—justice, mercy, and good faith . . . Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you clean the outside of the cup and of the dish, while inside they are full of the fruits of grasping and self-indulgence. You blind Pharisees! First clean the inside of the cup and the dish, that so the outside may become clean as well."

The Pharisees became hostile to Jesus because he did not keep their outward requirements; Jesus called the Pharisees to account because their religion had to do only with the keeping of certain religious observances and did not necessarily touch the inner springs of heart and life.

There is a tendency in human nature which leads every individual and every generation toward the mistake of the Pharisees; it is a tendency that we all have to take into account and which everyone has to counteract. It is the tendency of misplacing our emphasis, of thinking that religion is the doing of this or that requirement, and of not seeing that religion is something that has to do with the inner man. We need constantly to check and to correct our own imperfect conceptions of religion by meditating upon the teaching of Jesus.

"If any man would come after me, he must renounce self." At the very beginning of the Chris-

tian life, the first requirement demanded by Jesus of those who would be his followers, sweeps away the externalities and outward requirements of his day. The problem of life cannot be solved by conforming our conduct to this or that standard: we must get deeper, deeper. He who would really be my followers must first renounce self. And why does the Master say this? Why does he place self-renunciation at the very door of discipleship? Will it attract men to him? Is it what men want? What men wanted did not enter into the thought of Jesus; he was concerned with their needs. As he looked with the clearest spiritual vision into the human heart, our Saviour saw that one of the first needs of the human life was and is to change its center. Human nature, as we know it, when untouched by the renewing grace of God, has as the supreme motive for its action the interests and inclinations of one's self. Carried to its extreme and logical end, self-interests and self-inclinations, if a man were not restrained by the usages and customs of society, lead to all and every form of sin and degradation. Analyze wrong doing and the corrupt practices, its frauds, its untruthfulness, its dishonesty, its strife, its worst and darkest dealings and what is the motive for it all?—what is its cause? In our short-sightedness we may say it is this cause or that cause. But if we see as deeply and as truly as did

Jesus, we, too, shall see the cause of all wickedness and sin in the fact that man is making himself the motive and end of his activity. The great Teacher goes at once to the root of the matter. If you wish to be my disciples you must first renounce self.

In making this demand Christ did not ask for anything new nor for anything with which men were unacquainted. At that day and through the ages before, as well as since, self-renunciation underlay all noble endeavor and worthy living. No moral excellence has ever been attained without it; all arts and skill have been made possible through self-renunciation. In so far as men have made skill or attainment of any kind or moral excellence an object for which to strive, these have drawn men away from self-inclinations which, when one lives for them alone, lead to separation from God and humanity.

In calling men to renounce self, Jesus is not asking for anything new; he is rather inviting men to carry a common every-day process up to its highest possible use.

In an enlightened community it is perhaps impossible for a man to be totally given over to self, even though he should deliberately choose to live such a life. Society would have to relapse to its lowest stages of savagedom in order to make this possible. And even then it would scarcely be possible. But the tendency of a self-centered life is

always in the direction of a relapse into savagedom. And exactly as a race or as individuals renounce self and live for something outside of themselves, do we climb the gradual ascent into the realization of our powers.

It has been pointed out by Professor Drummond that there are two tendencies in every living thing—that which leads to self-preservation, and that which finds expression in preserving and sustaining the life of others. What he calls "The Struggle for the Life of Others"—but another name for self-renunciation—is living for something, some one beside ourselves. As this second tendency or principle has been a power in the race it has guided humanity over a path which, however devious and winding, one thing about it has been certain: it is a path that rises, a path over which the race has trod as it passed from savagedom to civilization. "As in the animal kingdom, the senses open one by one—the eye progressing from the mere discernment of light and darkness to the blurred image of things near, and then to clearer vision of things more remote; the ear passing from the tremulous sense of vibration to distinguish with ever-increasing delicacy the sounds of far-off things—so in the higher world the moral and spiritual senses rise and quicken till they compass qualities unknown before, and impossible to the limited faculties of the earlier life."

Therefore, when Christ places the renunciation of self at the very threshold of the Christian life he is carrying up to its highest use a principle which has guided humanity and which the race has followed in some degree from the very first. His call differs from the self-taught wisdom learned everywhere by the race in that whereas every one knows the value of, and the necessity for, self-renunciation in order to gain certain things, Jesus calls us to a complete transfer of motive and purpose. What has worked so beneficiently when we have followed it in part, Jesus invites us to make applicable to every thought and action. He who would come after me, says the Master, must renounce self; and the reason for this demand is not arbitrary, but grounded in man's very constitution.

We come now to an exceedingly important consideration: renunciation of self has value and worth given to such an act by the thing or object or person we install in the place of self. Self-renunciation in some degree is a necessity of the human soul; a man cannot normally exist without working for, and loving something other than himself. This is as inherent, as natural for him as breathing, eating or looking up at the stars. The call of Jesus would be incomplete if it stopped with self-renunciation; but it does not stop with it. "If any man would come after

me, he must renounce self, take up his cross and follow me." Renunciation of self is only the initial step; personal attachment to Jesus Christ gives such an act its value and its worth. Renunciation digs deep for the laying of a foundation and the erection of a worthy edifice. Renunciation is negative, a garden without weeds; the garden becomes beautiful only when filled with fruits and flowers.

"If any man would come after me, he must renounce self, take up his cross, and follow me." In other words, he who would be a Christian must not only cease making himself his first and chief consideration; he must at whatever cost put God in the place that self has occupied. This is what it means to take up our cross and follow Jesus. It means that God, our heavenly Father, is to have the same place in our lives as he had in the life of Christ. We are to follow Jesus, not in his actual footsteps, of course; nor in doing the things he did; but in his attitude of heart and mind toward his and our heavenly Father. It was not Christ's purpose to save a man here and there, a few out of a wrecked world; he tells us that he came to bring the abundant life to men, to become their light, which, if followed, would lead them out of darkness into light. "Christ came to witness to the glory of God and the nobility of his works by redeeming that which man

had corrupted, and restoring that which man had defiled."

But every one who places God in the center of his life, by so doing opens a path before him which leads to a cross. In the case of our Saviour, this path led to his death; and many have been the martyrs that have been compelled, as was Jesus, to yield their lives as a witness to the truth. Your path and mine may not lead to such an end; but we have not rightly apprehended the call of our Master if it has not led us to the bearing of some cross. "If any man would come after me, he must renounce self," he must take up his cross.

What is meant by the term "cross" in this and similar connections? Jesus speaks of his followers taking up their cross daily. Jesus does not mean that his followers are to meet death daily; the meaning is rather that they are willingly to endure whatever comes as a result of enthroning God in their lives. This was his cross, his daily cross, and he said that those who wished to be his followers must take up their cross daily, must willingly endure each day whatever came as a result of enthroning God in their lives. Cross-bearing is being true to the light we possess. We take up our cross when we refuse to engage in a practice which, it matters not how common it may be, our loyalty to the will

of God condemns. We take up our cross when, inclination saying one thing and duty whispering another, we do the biddings of our enlightened conscience. We take up our cross when we sacrifice ease or pleasure to have time to attend to the ordinary duties of the church, which is the visible body of Christ on earth. We take up our cross when we cultivate a Christlike disposition toward our fellow men. We take up our cross as we crucify day by day the desires and inclinations that lead us away from God and that alienate us from humanity. Witnessing in act and with word to the redeeming love of Jesus; obeying the impulse from above when custom would not demand it; choosing a higher good when an inferior good would make less demands upon us— these are some of the forms of bearing one's cross.

But the cross is a means to an end. Do you ask what is the end? It is the redemption of the world. Christ suffered; he suffered for the redemption of the race—for your redemption and mine. O that we could understand it when he invites us to take up our cross and follow him, that this call is an invitation to share in his glorious work! Will you take up your cross? Will you endure whatever comes as a result of enthroning God in your life? Will you follow Jesus in suffering to redeem men from ignorance and sin?

Let us listen to the Master's words again as he says, He who would come after me must renounce self as I have renounced self, he must take up his cross daily as I take up my cross daily. Brethren, such a fellowship with Jesus in his redemptive work gives the highest worth and excellence to human life, and develops in the human heart a peace akin to the peace of God that passeth all understanding, and a joy not unlike that which was set before Jesus, for which he endured the cross and despised the shame. Brethren, let us think upon these things.

CHAPTER IX.

REPENTANCE.

"Repent, for the kingdom of heaven is close at hand."—JESUS.

"Repentance looks back and forsakes. Faith looks forward and accepts."—WILLIAM N. CLARKE.

"All men enter into the kingdom of God by the same door."—AUGUSTE SABATIER.

IF you should read an article on some political question in a non-partisan periodical, nine-tenths of it might apply to any political party: the country is in danger and must be saved. While so large a part of the subject matter might be applied to any political party, you are not left long in uncertainty about the position of the writer; the way he uses a few important terms enables you to locate him at once. I remember asking President Harris if he had read a certain recent work on philosophy; and he replied that he had not read it, for he knew just what the author would say on the topic he had treated. I asked to know his method of finding out what was in a book without reading it. "It is a very simple method," replied the Doctor, "I have read one or

two books by this author and know what meaning he attaches to a few important words. Any treatise on philosophical subjects is but an amplification of a few fundamental terms: know the fundamental conceptions of a philosopher and it is not necessary to read him further."

This principle is true in perhaps every realm of careful thinking. Open a history and read a few pages; the author unconsciously gives his philosophy of world events by the way he uses certain words. I read his book to get the facts which he records, but the way he uses a few important words gives me his underlying conceptions, his point of view. And in history the fact or the event is not the important thing, but the interpretation of it. There are various schools of thought in economics, in medicine, in psychology, and a writer is located in one or the other of these by the way he uses certain important terms. To illustrate: If a writer speaks of memory as a distinct faculty we know that he belongs to a certain school of thought on that subject.

Christ's way of using a few words makes Christianity different from all other religions. Think of the light and love that Jesus put into the word "God;" think of the dignity and worth he put into the word "man;" what breadth he gave to the term "forgive;" what awfulness, what

life-destroying power to the word "sin!" There are few things that would enable one to understand the teaching of Jesus better than a careful study of, say, a dozen important words used by him. As a possible introduction to such a study among yourselves, I have selected one of the words of Jesus for my text this morning; it is the word repentance. What does Jesus mean when he uses the word repent or repentance? And what place does this meaning have in his teaching?

Like the word "believe," which has an ordinary and an intenser meaning, Jesus uses the word "repent" in two senses.

During our Saviour's prolonged struggle in the wilderness he set aside as unworthy this and that possible use of his power and his position. He has lived in the closest contact with his countrymen and knows their ideals and their hopes. He knows too well how the nation is chafing under the domination of a foreign master and how hateful is the publican or tax-gatherer. He knows how exacting are the Scribes and Pharisees in their attempt to preserve the traditions and practices of the fathers. In common with all of his countrymen, Jesus had shared the hopes of his nation that God would send them a Deliverer. For generations the nation had looked and longed and hoped for his coming; it was

this hope which had made them strong and courageous, which during the first and second century before Christ had enabled them to repel and successfully resist the attacks of the Assyrians; but they were also attacked by the Romans. The Maccabean leaders, now in league with Rome against Assyria, now joined with Assyria against the world-conquering power, had preserved a struggling independence. On one occasion when Jerusalem was being besieged, the priests begged that their foes would admit enough animals into the city so that they could celebrate their sacrifices for the Passover. It was agreed to let in the animals required, but for each one was demanded the immense sum of one thousand silver shekels. The requisite sum was let down over the city wall. The foe pocketed the money, but did not furnish the animals. Many such things occurred, which give evidence of the struggle of the people to maintain their religious practices. At last Pompey himself marched into Judea and took Jerusalem by force. As the city surrendered the people, as many as could, withdrew into the Temple, where they held the besiegers at bay for three months. Finally, on a great day of religious ceremonies, the Day of Atonement, when probably the walls were less strongly defended, the Roman army scaled the Temple wall and began a frightful massacre, in

which twelve thousand persons lost their lives within the Temple confines. Pompey, despite the most urgent protests, entered the Holy of Holies. Judea was added to the Roman possessions, and a Roman vassal was placed in charge. The Jewish general who had opposed the Romans was taken to Rome and compelled to walk in front of Pompey's chariot on the occasion of his triumphal entry. This was only a little over a half of a century before Jesus was born. Do we wonder that the Jews hated the Romans, that their hearts were filled with an intense longing for the promised Deliverer?

At the death of Pompey, confusion again arose in Judea. The national party wrested the authority from the Romans, and the city had to be recaptured. In 39 B. C., the Roman senate appointed Herod king of Judea. But Jerusalem would not admit him. After a siege of forty days the outer wall was taken, and, fifteen days later, the inner wall. But, as before, the final resistance was at the Temple. In the third month, on a Sabbath, the Temple was stormed and captured, and a fearful slaughter ensued, in which neither age nor sex was spared. The leader of the opposition was thrown into prison, and finally beheaded. This was only a generation before the birth of Jesus. The Jews desired a high priest; and

Herod appointed the seventeen-year-old son of his mother-in-law to fill that position.

Herod was hated by his countrymen, over whom he ruled; and he "repaid their hatred with the fiercest hostility and the most implacable vengeance."

Herod died at about the time of the birth of Jesus, and left his kingdom to his three surviving sons, Archelaus, Herod Antipas and Philip. The rule of Philip, in the north, was mild and gentle. The other two sons were cruel, like their father. Herod Antipas executed John the Baptist. Archelaus died, after ruling over Judea for nine years, in which he exercised extreme barbarity and tyranny.

From this time, A. D. 6, Judea was under the rule of Roman procurators. "Of the first four of these we know scarcely more than their names." During the rule of the first procurator, some Samaritans entered the Temple and scattered through it some human bones, which they had concealed under their cloaks. This was at the Passover season, and the Temple was made unclean for seven days, and the Passover could not be celebrated at all. The fourth procurator appointed and removed not less than five high priests in eleven years. Pontius Pilate came to the office of procurator in the year 26, and ruled for ten years.

The Roman officials, generally, had no appreciation or understanding of the Jewish character; "but, on the contrary, regarded them with dislike and contempt, and took a fiendish delight in making the unfortunate race feel their power, and in offending and mocking them in every conceivable manner." I ask again, Was it not natural for the countrymen of Jesus to desire, and earnestly long for, a Deliverer who should set them free from such oppressive and sacrilegious tyranny?

Do we not need to look at the wilderness struggle of Jesus, in view of the hopes and longings of the nation? He knew of this oppression and tyranny; and with his people had shared the hope that a Deliverer might soon arise, who would release them from the Roman yoke. Two or three had arisen, and claimed to be the one promised to restore the independence of the nation. In each case they had gained some following, but the people generally did not accept them, and they had perished by the Roman soldiery.

When John the Baptist came, calling the people to get ready for the Messiah, the Deliverer, he spoke what the people expected to hear, and many responded. Among those who came to join this movement was John's cousin, Jesus, from the town of Nazareth, a city noted for its wickedness.

John had been calling the people to repent from their sins, and get ready for the Messiah; and

most of the people were in sad need of heeding such a call. But when Jesus came to be initiated into this movement, John, who knew of the purity of his cousin's life, said that it would be more fitting for them to exchange places.

After his baptism, it dawns upon Jesus that he is the expected Deliverer, the promised one of God; and he retires in solitude, and engages in a remarkable mental struggle "caused by the nascent consciousness of supernatural power." We must not forget that Jesus was tempted as we would have been tempted; and that the possession of extraordinary power is the occasion for the greatest temptations with which man can be assailed. Jesus sets aside the conception of his mission held generally by his countrymen: they were oppressed by the Romans, it was true; but Jesus now saw that the deliverance he had been called to effect among his people was deeper and profounder than a restoration to political independence; his was the mission to lead man into a freedom of spirit, to release man from the oppression and tyranny of ignorance, superstition and sin.

Why did it take him several weeks to decide upon his life-plan, weeks in which even the natural wants of the body were forgotten? Was it because the conception of his mission, which now

possessed him, was diametrically opposite to what his countrymen expected of him?

In the verses following the account of the temptation, Mark tells us that Jesus began to preach. He did not go home, nor continue to work at his trade; he at once entered upon the work of a religious teacher. We are also told the central theme of his preaching. In view of what had been going on in his mind while in the wilderness, there was only one message with which he could begin his work. And what was that message?

Jesus did not at once announce himself to be the Messiah. And why? For the obvious reason that they would not accept him: he was not the kind of Messiach they expected. So he starts with the only message that he could begin with. Mark and Matthew give us his theme: Change your minds, and believe the Good News.

In the Gospels we have only the briefest record of what Jesus said and did. St. John tells us in the last verse of his gospel that "there are many other things which Jesus did; but if every one of them were to be recorded in detail, I do not suppose that even the world itself would hold the books that would have to be written." So, when Mark says, "Jesus went to Galilee, proclaiming the Good News of God, saying 'The time has come, and the Kingdom of God is close at hand;

change your minds and believe the Good News,'" we have the central theme of the early part of his preaching, a theme which he amplified, illustrated and set forth time after time. His endeavor and purpose were to change the conception which the people held concerning the work and the mission of the Messiah. Change your minds is exactly what the word "repent" means in its primary significance. And from the conditions briefly outlined, we see that the word is used in its primary meaning. Jesus calls his countrymen to change their minds about the Kingdom of God. If we had in full one of his sermons of this early period, we could then see how Jesus attempted to bring the people over from a political to a spiritual conception of the Kingdom of God and of the mission of the Messiah.

This primary meaning of the word "repent," a change of mind, an act purely intellectual, is not the only use of the term. Luke tells us that when Jesus was gathering together his disciples "he noticed a tax-gatherer, named Levi, sitting in the tax-office, and he said to him: 'Follow me.' Levi left everything, and got up and followed him. Later on, Levi gave a great entertainment at his house, in honor of Jesus; and a large number of tax-gatherers and others were at the table with them. The Pharisees and the Rabbis belonging to their party found fault with the dis-

ciples of Jesus: 'Why do you eat and drink with tax-gatherers and godless people?' It was Jesus who answered them. He said: 'It is not those who are well who need a doctor, but only those who are ill. I have not come to call the pious, but the godless, to repent.'" In this connection repent means more than an intellectual act, more than a mere change of mind; it means a change of will, a change of moral purpose. The underlying conception is the same; but it is deeper and broader, and has to do with the moral and the spiritual, rather than with the intellectual, only.

Jesus said he had not come to call the pious, but the godless, to repent. Here we touch a fundamental difference between the teaching of Jesus and what other founders of religion have taught. Christ calls men to repentance: the founders of other religions have called men to do penance. There is a world-wide difference in the meaning of these two terms; and those branches of Christianity that call men to do penance depart from one of the profoundest conceptions of Christ. Penance is something to be done. The monk sleeps on an iron bed, and wears a hair shirt and deprives himself of nearly everything that ministers to his comfort. He is doing penance. He is trying to atone for his sins by self-inflicted punishment. In those non-Christian religions, where

the sense of sin is profound, penance, in the form of self-inflicted tortures, is very common.

Very frequently penance is the outward expression of a real inner change; but more often, perhaps, it expresses the desire to gain peace of mind, to gain a release from the pangs of remorse by doing something disagreeable; because one of the central ideas in penance is doing something disagreeable.

This method of purchasing peace of mind is a defective one, because it does not strike to the root of the matter. Remorse and anguish of spirit are caused by sinning against God, our fellow-men, or against one's self. The unworthy act emanates from a condition of heart which is not rightly disposed toward God and man. Penance does not reach the will or the disposition of heart. It need not be anything more than a purely outward act, a physical discomfort or torture. Thieves have been known to give a part of their ill-gotten wealth to benevolent causes, in order to gain somewhat of a respite from the harrowing pangs of conscience. Having done something which has called down upon us our own self-judgment, penance seeks to counteract the penalty of this self-judgment by doing something to atone for the unworthy act.

Wherein is the defect of this method of escaping remorse and self-judgment? The defect is

evident, and in this: penance does not necessarily effect any change of heart or will; it is temporary; it does not transform the inner life. Penance seeks to remove the penalty of wrong-doing, but does not remove the cause, does not change the moral nature which expressed itself in the unworthy act. Penance is an attempt, and often an attempt that succeeds, to adjust the inner forces of life with reference to one act; but it leaves the individual liable to call down upon himself the distressing element of self-condemnation as soon as an occasion or conditions call forth another act which is sinful and blameworthy.

Christ saw that men did not need so much to deal with single unworthy acts as with the condition of heart that made such acts possible. Therefore, we do not hear him calling men to do penance, but to repent. His call summons men to a change of heart and of moral purpose. Oh, that we understood the gracious provision of our heavenly Father in making the constitution of man so that he can repent! Remorse and self-condemnation are not evils to be escaped by the doing of something to deaden or counteract them; they are the warning messengers of God, his police, as it were, to keep man from going to destruction. They put barriers in the downward path that prick us, and in their mute language tell us that we are where we do not belong. A Chris-

tian may have to suffer for the sins of his ancestors; he may suffer through the misdeeds of his associates; he may gladly suffer to aid in accomplishing the redemption of the world from ignorance, superstition and sin; but he who understands the function of remorse will not regard it as something to be endured heroically or to be escaped by penance; for remorse is one of the kindest provisions of God. It is a continuation of Christ's call to repentance.

We should not, therefore, seek to escape from remorse, but should seek to remove its cause. Repentance is the turning away from an unworthy course of action. It is one of the deepest, profoundest and worthiest acts of man; to be able to repent is one of man's highest privileges. Jesus calls man to enter into this high privilege. Oh, that we understood and valued this privilege!

CHAPTER X.

FORGIVENESS.

"Forgive us our debts."—JESUS.

"Forgiving each other, even as God in Christ forgave you."—PAUL.

"So far as penalty consists in the disapproval of God, forgiveness annuls it."—WILLIAM N. CLARKE.

"Even with the limitations of our human life, we recognize that repentance is always a valid ground for forgiveness, and the father who would close his door to a repentant son would be regarded as a monster and not a father."—AMORY H. BRADFORD.

XENOPHON intends to say a very commendable thing of Cyrus the Younger when he writes of him that no one had done more good to his friends or more harm to his enemies. This statement was in full accord with the popular belief of that time; to do an enemy more harm than he had done you was one of the highest traits of manhood. This sentiment was held not only among the Greeks, but seems to have been common among other peoples. You recall the Old Testament precepts, an eye for an eye and a tooth for a tooth. This seems harsh to us, and unchristian; and so it is. But we must remember that it was a long step in

advance from what preceded. Hitherto, if one person injured another, there was no restraint upon the injured person. For a small offense, he might take the life of the offender. His satisfaction, or revenge, was limited only by his power to do the other party harm. An eye for an eye, and a tooth for a tooth, restrained unlimited revenge.

The great Teacher would lead us into a wholly different atmosphere. He says, The principle, an eye for an eye and a tooth for a tooth has had its day. As my followers, you are not to return evil for evil. You have been taught that you should love your neighbor and hate your enemy; but I say unto you, love your enemies, and pray for them that persecute you; that you may be sons of your Father which is in heaven; for he makes the sun to rise on the evil and the good, and sends rain upon the just and the unjust. Notice that the motive urged by Christ, why we should forgive injuries, is that we may become sons of our heavenly Father.

The petition, Forgive us our debts, carries with it the condition, as we also have forgiven our debtors. This makes every man carry a measure in which to bring back his blessing. In Oriental cities women gather at a public fountain to get water for their household. What each one gets depends on the size of the water-jar she brings to the fountain. So it is with man in coming to the fountain of divine forgiveness: as we have for-

given, God forgives us. Let us, then, change the emphasis to the right place. It is well to go to the fountain; but what we get is determined by the measure we take with us. What measure are we taking to the fountain?

You have heard, perhaps, of the prayer of the unforgiving man, "O God, I have sinned against thee many times, from my youth up until now. I have often been forgetful of thy goodness; I have not duly thanked thee for thy mercies; I have neglected thy service; I have broken thy laws; I have done many things utterly wrong against thee. All this I know; and, besides this, doubtless I have committed many secret sins, which, in my blindness, I have failed to notice. Such is my guiltiness, O Lord, in thy sight; deal with me, I beseech thee, even as I deal with my neighbor. He has not offended me one-tenth, one-hundredth part as much as I have offended thee; but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech thee, O Lord, as I deal with him. He has been very ungrateful to me, though not a tenth, not a hundredth part as ungrateful as I have been to thee; yet I cannot overlook such base and shameful ingratitude. Deal with me, I beseech thee, O Lord, as I deal with him. I remember and treasure up every little trifle which hows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I

deal with him. I am determined to take the very first opportunity of doing him an ill turn. Deal with me, I beseech thee, O Lord, as I deal with him."

There are very few of us that have ever presented such a petition in words. But any unforgiveness in our own hearts makes us say to God, whenever we pray this prayer, Deal with me as I deal with him: forgive me, as I have forgiven him. Sometimes it occurs in families that one member is estranged from another. They may live in the same town, and never speak to each other. Listen as they pray, Forgive us our debts, as we also have forgiven our debtors; which, of course, means, deal with me as I deal with him. What measure do they bring to the fountain? Surely, it is a measure inverted, upside down. They ask God for a blessing, but have no room for it in their hearts. If we love not our brother whom we have seen, we cannot love God, whom we have not seen. He who truly seeks forgiveness from God will have a forgiving spirit toward his fellowman.

But what is it to forgive another? What do we do? Let us see. A young man sins against his father, and spends his living in dissipation. He repents of his error, and returns to the parental roof. At once the father, who sees that the boy is truly sorry, throws his arms about him, and his

misdeeds stand no longer between them. Does the father wait until the lad could earn enough money to pay back what he had wasted? No, the past is past, and forgiveness covers it all. A little boy breaks a window. He comes to his mother with tears streaming down his cheeks. "I'm so sorry that I did it, mamma." What does the mother do? Does she say: "I cannot forgive you unless you pay for the window?" She gathers the sobbing child to her bosom, and says: "Mother knows you are sorry, little one; don't cry any more." Can you imagine a mother saying to a sobbing child: 'You ought to be punished for breaking the window. And if I am not to punish you, I must punish some one. If you are not to be punished, I must punish your brother, before I can forgive you." This is not forgiveness. If the debt is paid there is no need for forgiveness. If the little boy pays for the window he does not need forgiveness; if he ought to be punished, and another is punished in his place, the debt is fairly cancelled; there is no forgiveness.

When we come to our heavenly Father, with the forgiving spirit in our heart, and look up and say to him, Forgive me my debts, what do we have in mind? What are our debts to God?

Manifestly, our first debt to God is to have right thoughts about him. You recall the sweet little poem of Whittier's, "The Minister's

Daughter." The minister had preached about the wrath of God resting on the human race; that all were doomed, except a chosen few, to quenchless burning, because Adam had sinned in the garden. In the afternoon, the minister and his little daughter were walking in the orchard. The trees were covered with apple blossoms.

"Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

"Around on the wonderful glory
The minister looked and smiled;
'How good is the Lord who gives us
These gifts from his hand, my child!'"

The little maiden, who had been thinking seriously about what her father had said in the morning sermon, replied that she thought the pretty blossoms very wicked. For, if there had never a tree blossomed, God would still have loved everybody. The father hushes the child, and tells her that it all came about because of God's decrees, and that it was for God's glory man sinned; that we must fear and love God whether we understand all about it or not.

"'Oh, I fear him,' said the little daughter,
'And I try to love him, too;
But I wish he was good and gentle,
Kind and loving, like you.'"

The minister bowed his head, and thought upon the words of his little daughter. Had he so represented God that his own heart, loving and human, put God to shame? He learned the lesson. No more did he preach the terrors of the law, but the love of the gospel.

Without doubt, all of us at times sin against our heavenly Father by thinking wrongly of him. Do you ask me how one can tell when he is wrong in his conceptions of God? There is, perhaps, no infallible test. But here is one sufficient for all our purposes: "He who has seen me has seen the Father." God is like Christ. And may I say that whatever is new in modern theological thought that pertains to our ideas of God comes from accepting this statement that God is like Christ.

We owe it to God to have the truest thoughts of him. Let us dare to measure our thought of God by our conception of Christ. It was once believed that a little child, unless numbered among the "elect," would be lost. For generation after generation this was the best thought many men had of God. Men so bound God by their theological systems that, according to their thought of him, God was not like Christ. For centuries multitudes have believed that unless a child was baptized it would not be saved. This also made God unlike Christ. Infant baptism grew out of the

belief that God was so particular about outward ceremonies that, unless the child was baptized, it would be excluded from heaven. What a mean and narrow thought to have of God!

We pray, Forgive us our debts; and well we may. For all of us, in some particular, some in one way and some in another, have small and mean ideas about God. Here is a person who believes that all of the heathen will be sent to hell. What a mean thought to have of our heavenly Father. Could you think of an earthly father doing such a thing? Suppose a father had two sons. One of them, by some misfortune, grew up without knowing anything about his father, and became a rude, coarse, ungentlemanly boy. Now the boy comes into the presence of his father. What will the father do? Will he disown him, or will he not pity him, and try to make up for his misfortune in every way possible?

In many homes where there is sickness, how often it is laid upon God. The real cause often lies in the unsanitary conditions or in a disregard of the laws of health. Health is God's great blessing, and, if we were only wise enough, at least one-half of the ills of life could be averted; and if our ancestors had been wise, so as to have passed down to us a strong and unimpaired constitution, we would know little about the other half of the infirmities of the flesh. While God's gift is health,

he overrules our misfortunes, and in his mercy lines the clouds of suffering with the cheering and comforting radiance of his own presence.

Another debt that all of us owe to our heavenly Father is to live worthily of him. Here is a man who is not a Christian. I hear him using horrible language. "My friend," I say to him, "you are using horrible language." "O, I am no Christian," he replies; "I never joined the church." This is given as though it were a sufficient excuse. "Man," I say to him, "God is your heavenly Father; whether you are a Christian or not, you are under obligations to live worthily of your Father. You cannot evade this obligation by saying you are not a Christian. As a man, God is your Father." What a debt this man owes to God! Every man ought to live worthily of his heavenly Father.

But there are peculiar obligations resting upon the Christian. He professes to have come back to his heavenly Father. Those who have not turned about, look to the Christian to see how he will act under certain trying circumstances. They look to him to see whether he will take an advantage of a man when the man is in his power; whether, when he is elected to office, he will keep his campaign promises any better for being a Christian; whether he will treat his workmen better; whether, as a workman, he will do a better day's

work. The Christian merchant is under special obligations to use honest methods in every department of his business. The Christian editor owes it to his relations to the church to publish a cleaner sheet than his non-Christian neighbor. The Christian woman should keep her help longer than the woman who is not a Christian. The Christian home should be sweeter and purer because of the presence of Christ in each heart. The church should be the most absorbing organization to which the Christian can belong. What debts we Christians owe our heavenly Father, because we so poorly discharge our obligations!

As members of a church, we are under obligations to the community to teach it a truer way of living. We believe that it was one of the most important steps in our lives when we confessed Christ and joined the church. We believe that such an action on the part of many of our friends would be the most important step they could take. But what are we doing to show that our church connections mean much to us, and that we deem it important for our friends to confess Christ and join the church? I fear that all of us must confess that we are doing far too little. How great is our debt to our heavenly Father for duties left undone, and for duties performed grudgingly.

CHAPTER XI.

THE RECOVERY OF THE SOUL.

"It is not those who are well who need a doctor, but only those who are ill."—JESUS.

"Nothing annihilates the tenderness of God's heart toward his creatures."—WILLIAM N. CLARKE.

"The Fatherhood of God does not in the least limit the sweep of retribution, but it shows that its nature is never vindictive, but always disciplinary."—AMORY H. BRADFORD.

UNDERLYING nearly every great poem and work of fiction there is an attempt to set forth some phase of the loss, or the recovery, of the human soul. The incidents of time and place, and characters, which we sometimes regard as the principal things in a story, are not the elements that give the work permanence and value; the work lives or dies in proportion as the author, with true insight, deals with the universal problem of the loss or the recovery of the human soul. The oldest poem of the Greeks it not without its moral purpose. Intentionally or not, Homer sings of the power of wrong-doing to pull down the structure built up by many virtues. Virgil sets forth the wanderings of youth in a far coun-

try, and the later efforts to return to a safe harbor. Dante, in whom many silent centuries find a voice, tells of the pollution and the purification of the human soul. Under the sublime and masterful imagery of the sightless Milton, man's tragic career passes through the lost and the regained experience.

One might think that during all these centuries, from Homer to Milton, the theme would have grown old or men would have become indifferent to it. But it has not been so. He whose spiritual vision was among the clearest and the keenest of our own generation, in that worthiest monument that has ever been erected in memory of a departed friend, Tennyson speaks of the experiences of the human soul. In another of his great poems, he tells of the loss of the soul's splendor through error, and of the divine Friend who toils ceaselessly for its recovery.

The recovery of the human soul—do not these words recall to our minds the saying of Jesus, " It is not those who are well who need a doctor, but only those who are ill? "

Does Jesus imply in these words that there are those who do not need the physician of souls? Not at all. The Pharisees had found fault with him for associating with publicans and sinners, thinking if Jesus were a true teacher of religion he would have preferred their company—the com-

pany of people who were in good standing religiously. Jesus replies in substance: You think you have no spiritual disease—you do not need me; do not find fault with me if I go where I am needed; for a doctor does not attend to well people; it is only the sick that need him.

There are two attitudes, either of which we may take toward a person whose life is morally sick: the attitude of censure and condemnation, or of compassion and helpfulness. The Pharisees were especially careful to guard against coming in contact with those who were not in good standing. They were severe in condemning those who did not live according to their standard. The tax-gatherers and the godless—what had they to do with these people? They were satisfied if they could escape all contact with them; they thanked God daily that they were not as other men.

Such an attitude on the part of the Pharisees and Rabbis called down the severe denunciation of Jesus. They were blind guides, who neither entered the kingdom of righteousness themselves nor permitted others to enter. From their view-point Jesus could not be understood. He not only did not keep their religious observances; he even chose to associate with persons of known irreligious and immoral character. Jesus thought of such people as sick and in need of a physician. He had compassion on them. As the Founder of Chris-

tianity, Christ expressed in every way possible his profound belief in the innate ability of the human soul to live the life of goodness: he lived and sufferred, and died to awaken man to live such a life. He believed that the spiritual life of man, though scarred, polluted, debased and turned, both by inherited tendencies and unfortunate surroundings, to low and unworthy views and practices, nevertheless was not beyond recall to a life of righteousness.

Let us note what was back of such a conviction; what it was that enabled Jesus to have such incomparable faith in the power of the human soul to recover from evil.

One thing back of this conviction of Jesus was his belief in God's relation to man. Here, as everywhere, Jesus came to fulfil and not to destroy. He took the Jewish conception of God, and filled it full with a larger meaning. In the early Hebrew thought about God, the Deity was a leader in battle, one who gave them victory if they had his good will, and who gave defeat if they had gained his displeasure. He was their God, their national protector and benefactor. In their thought, God was limited to the nation of Israel; other nations and peoples had their own national and tribal deities. If, in battle, the army of Israel triumphed, the people extolled the power and might of Jehovah. But Jehovah did not always

grant them victory: then the people believed that the cause was not in Jehovah's lack of power, but that he was displeased with them.

We cannot get back to the origin of sacrifices; they exist, in one form or another, as far back as we have any trace of the religious practices of man. In some form they are found in the earliest Hebrew history. But we do not need to find the time of their origin in order to understand them. God was displeased, something must be done to win his favor; or, the Deity might be displeased, and something must be done to prevent such a calamity. And, as children now think of God as a big man, with unlimited power, so, in the childhood of the race, men thought of God in terms of their own being; and especially in physical terms, because man was more conscious of his physical than of his spiritual nature. We might say that man can understand God only as man understands himself. If man's spiritual nature lies dormant and unawakened, if he knows himself only as a physical being, his conception of God will be a projection of himself, enlarged, exalted, powerful, but essentially like himself, with the same or similar needs. The farther back we go in our study of man, the larger and relatively more important becomes man's need for food. In his earliest history, the need for food was *the conscious need* of man's life.

So, in attempting to keep or win the favor of the higher Powers, man gave that which he valued most, which was most essential to his own existence—fruits and meats.

This was very well so long as it expressed the highest conscious need of man. It was the best that he could do; it was his highest form of worship.

A time came, however, when man began to grow conscious of a life within which was not the physical, and of needs hitherto unknown. In the Hebrew nation this spiritual development appears first among the prophets. And from the beginning of the prophets to the time of Jesus there was a conflict between the prophets and the priests; for they stood for two different conceptions of life. The priests stood for the physical conception of life. In the beginning every man offered his own sacrifices, the same as in the beginning of Christianity every Christian might administer the ordinances of the church. And, as a class soon came into existence in the church to whom these duties were left, the clergy; so there grew up in the early history of the nation of Israel a class whose special function it was to offer sacrifices and attend to the national requirements of religion. This class was the priesthood. The nation at large left their sacrifices to be offered by them. On special occasions

and at stated times a large part of the nation went up to Jerusalem to worship. They either carried fruit, grain or animals, or bought these at Jerusalem, and gave them to the priests, to be offered to Jehovah. As the people advanced, the idea of thanksgiving entered into their worship. They desired not only to win the favor of Jehovah; the higher feelings of gratitude and thanksgiving were also expressed.

But with the rise of prophetism the nation was called to a higher form of worship. The prophets were men who had become conscious of a life higher than the physical, and of needs deeper and truer than the needs of the body. Consequently they were possessed with a higher conception of God. Their message, in part at least, was this: Jehovah does not care so much for your sacrifices as for your attitude of heart and mind toward him. The people had advanced beyond their earlier conceptions of life, and their worship was not in keeping with their knowledge. So this new call of the prophets, disturbing as it did age-long customs and practices, found slow response among the people. Nevertheless it was their mission to point out the higher and the better way. Seeing the evil about him in national and in private life, the prophet cries out, " Will the Lord be pleased with thousands of rams? . . . What doth the Lord require of thee but to do justly and love

mercy, and walk humbly with thy God? . . . The rich men . . . . are full of violence, and the inhabitants . . . . have spoken lies, and their tongue is decitful in their mouth." Another prophet, seeing his nation cling to practices that were no longer expressive of true worship, calls out to the people, telling them to listen to the word of the Lord, "To what purpose is the multitude of your sacrifices unto me? . . . I am full of burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand?"

The prophet is speaking forth the message that possesses him; he speaks in the name of Jehovah, and tells the people that they have outgrown such forms of worship. Hear his appeal to them as he urges his countrymen to give heed to things that are deeper than any outward performance, "Wash you, make you clean; put away the evil of your doings . . . . cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless and plead for the widow." Each one of these exhortations shows what kind of sins were prevalent. Man was growing into knowledge and power, but was not changing his worship so as to express his growing inner life. The priests sought to perpetuate the

worship that no longer expressed the knowledge and the needs of the people; the prophets sought to instruct the nation and to win the people to a more spiritual worship.

Jesus built upon the foundation laid by the prophets. They had called man to a spiritual worship; Jesus took their conception of God, and filled it full of a new meaning. He taught men to call God by the endearing name of Father. When one of his disciples asked him to show them the Father Jesus replied that he had been doing that very thing all along, every day. As an only begotten son of one of your neighbors would make known the character of his father, so I have been making known the character of God to you. You strive and toil in order to give your children food and raiment—God is more willing than any earthly parent to give you his best gifts. In so far as you can receive them, he sends his gifts to all alike—he sends his sunshine and the rain to the disobedient as well as to the obedient. He is your Father and loves you, and nothing that you can do can change his love. Listen while I tell you a story. One time there was a man who had a hundred sheep. It so happened that on a certain night, when he was putting them in the sheepfold, he noticed that one was missing. Leaving the flock, the shepherd went out and searched through the dark and dangerous places until he

found the sheep that had strayed away. God is just like that shepherd.

My friends, one of the deepest needs of our lives this moment is to open our hearts to receive what Jesus says about God. Each of us either have been, or are now, like that sheep which strayed away. What does Jesus say? The shepherd went out and searched and found the sheep and brought it back. O, that we could understand the love of God! It is a love that seeks. Has it found you? Has it brought you back to the fold?

The church exists to perpetuate and carry on the work that Jesus Christ began while here on earth. The Christian is the one who is reproducing, living again, in some worthy measure, the life of God among men. Jesus said: "I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life." But he also said: "You are the light of the world. Let your light shine." One day Jesus' mother and his brothers came up, and, standing outside, sent to ask him to come to them. There was a crowd sitting round him, and they said to him:

"Look, your mother and your brothers are outside, asking for you."

"Who is my mother and my brothers?" was his reply. Then, having looked round on the people sitting in a circle round him, he said:

"Here are my mother and my brothers! Whosoever does the will of God is my brother and sister and mother." Jesus believed that this was the life that man should live. That it was possible for every man to recover from a life of evil and wickedness; for inherent and fundamental in every human life is a divine relation: God is his Father. Jesus pleaded with men to believe this. And this is one of the functions of the church to-day—to plead with men to believe that God is their Father; that he is anxious to have all of his children live worthy and noble lives; that though man may degrade himself, and sink to the level of, or even below the level of, the beasts of the field, yet he is not beyond the reach of the love of God. God is man's Father, and nothing that the child can do can destroy or annul the fact of fatherhood. But it does lie in our power, in the power of each one of us, to live worthily of our divine relation or not. Moral worth and the highest excellence comes to us through the fact that even though it is possible for us to live a life that is mean and low, we may choose to live the life that accords with all that we know of God, our heavenly Father.

That masterpiece of fiction, which literary critics place at the head of the list when they enumerate the great novels of the world, has for its theme this divine relation of man. The author is a profound student of the shadows and darkness

of life. But the shadow and the darkness are not all that he sees, though there are many writers who portray only the dark side of life—its misery and its degradation. But this author selects a man who is outrageously treated by the civil authorities—sentenced to five years at the galleys for stealing a loaf of bread, to satisfy the hunger of his widowed sister's children. For ten years he had worked as a wood-chopper, to earn bread for these seven fatherless children. Being now out of work, and unable to bear the cry of the children for bread, he breaks the glass at a baker's window, and carries a loaf to the hungry children. Though he confessed his crime the next morning, he was sentenced to five years of hard labor as a galley slave.

You know the story—he tried to escape four times, and each attempt added to his sentence. After nineteen years he was released, and started for his old home. Night came on, but neither the inn-keeper nor any man would share with him a meal. The heel of society was placed on his neck. He was a convict, an outcast. His unjust treatment at the hands of the officials of the law, his nineteen years of contact with hardened criminals, his inhumane treatment at the galleys, had transformed the kind-hearted youth into a man whose hard thoughts had hardened, and almost dehumanized the once kindly face. How will such a

life terminate? Can it every recover? Time fails me to outline the story. But this convict meets a man who has confidence in his power to recover from this hardened and degraded condition. This man's confidence in him awoke the hope that he might again be a man. He cannot get away from the words and the inspiration of the bishop. But what a struggle lies before him! No other pen has so masterfully portrayed what Victor Hugo sets forth in "Les Miserables." He builds, as Jesus did, upon the inherent ability of the human soul to respond to the transforming touch of goodness.

One of the great needs of the world to-day is for men and women who inspire others to believe in the reality of goodness, and who "evoke from others all the finer qualities and reinforce all their higher convictions." As followers of Christ we are called to so live that we, too, shall awaken any blinder or less fortunate souls to walk in the light of life. Let us strive for that spiritual insight which will enable us to see the divine in the breast of every man.

"Through sins of sense, perversities of will,
Through doubt and pain, through guilt and shame and ill,
Thy pitying eye is on thy creature still."

"Father of all! . . . Thy erring child may be
Lost to himself, but never lost to thee."

"And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their tokens strange and new
Of music or of shade,
The summons to the right and true
And merciful is made."

This summons God is making to each of us, day by day.

CHAPTER XII.

THE HEAVENLY FATHER: OR, GOD'S RELATION TO MAN.

"Our Father which art in heaven."—JESUS.

"The truest name for God in relation to his creatures is Father."—WILLIAM N. CLARKE.

"In the ideal human fatherhood we have the clearest conception of Deity which it is possible for man to understand."—AMORY H. BRADFORD.

NOT unfrequently, in large orchestras, there are musicians of various nationalities, French, German, Hungarian, Russian, or Italian, sitting side by side. Before the music begins they are unable to speak one another's language. This, however, is only an incidental barrier; for as soon as the music begins, they speak to one another in a universal language which appeals to every human heart, as they interpret the emotions of joy and sorrow, hatred and love.

So there is a universal language in pictures. The Angelus tells its pathetic story to multitudes who could not read it if written in a single language of words.

For the most part our Saviour taught in a uni-

versal language. Here it is the shepherd after his sheep; here, the woman after her coin; the farmer sowing grain into various kinds of soil; the yeast in the meal; the new wine in old bottles; the sick man by the roadside; the beggar at the rich man's gate; the true father receiving with loving welcome the son who had wasted his living. These word pictures speak to us in a universal language.

Jesus wishes to teach his disciples about God. He is wiser than the Rabbis, who attempt to set forth the character of God in abstract terms. He calls to his aid the tender relations of the home; he presents a cameo in bas-relief in which he interprets and unfolds his own idea of God; he bids his disciples think of God as their heavenly Father.

The conception of Jesus, that God is man's heavenly Father, implies a relationship between God and man. Is this relationship natural or acquired? Is it universal, or restricted to a certain privileged class? In other words, who has a right, according to the teaching of Jesus, to call God Father?

For our present purpose, we may classify all people as Christians, little children, and non-Christians. What is God's relation to each of these classes?

Surely, if to any one God is the heavenly Father, it is to the Christian. By a Christian is

not meant, of course, a person free from faults or even free from sin. The term includes all who are learners of Christ, whether they have advanced far or little in the school of the Master. In teaching his disciples to say "Our Father," Christ addressed Peter who afterward denied his Lord; and John, who wanted to call down fire from heaven and consume a whole village of people because they would not receive his Master; and James, who wanted one of the first places in the new kingdom. If we knew the other disciples better, it is quite probable that they were as imperfect as the ones we know best.

Yet Christ taught these men to look up and call God their heavenly Father. These men were learners of Christ; they were often slow of heart and dull of comprehension, often sinful and unworthy. But God was their Father. It is the same to-day. As learners in the school of Christ, we are often unworthy of our Master; we fall before temptations; we deny our Lord at times; still Christ would teach us to say "Our Father."

But is God the Father only to the Christian? Before we reply, let me draw the curtain from one of the most heavenly sights that earth affords. The shadows of night are beginning to fall. The mother bird gathers her young under her protecting wing. In the cottage, the supper is over, and two little children are kneeling at their

mother's side, and she is teaching them to pray. Without attempting to listen, we catch the words lisped after the mother; they are, "Our Father, who art in heaven." All her mother-instinct impels her to teach her children to say "Our Father." She does not stop to think whether they are among the number of the "elect" or not. She knows nothing of that system of doctrine called Christian, but which would make all children not "elect" sure candidates for destruction; she has never heard of that pre-Reformation theology which regards a child lost if it has not been baptized. This mother is simple and untaught. She has read the Bible some and has found peace and forgiveness by believing in Jesus Christ. Jesus is her Master and Lord. She knows that he took up little children in his arms and blessed them, and said, "Of such is the kingdom of heaven." Surely, nothing is truer than this mother's instinct which prompts her to teach her children to say, "Our Father."

We may say, then, that it is right for Christians to call God "Our Father," and for mothers to teach their little ones nestling at their knees to say "Our Father"; but how about the great number of people who are neither Christians and who are no longer children? Is God their Father?

The little boy grows to be a young man, and becomes indifferent to religion, gets into bad

company and sorely tries his mother's heart. Partly because his associates are irreligious, and partly because religion, in his mind, is merely a preparation for heaven which he can attend to any time before he dies, he begins sowing his "wild oats." He will enjoy himself while he is young; of course, it is his intention to settle down and join the church by and by.

His employment takes him to a distant city. He soon finds his "set." They show him about. They take a certain pride in initiating him into all forms of dissipation. He spends his wages in gambling and for drink. Other cups of dissipation and vice are drained to the dregs. He loses his position, becomes without money and without friends.

What shall we say about this young man who has so sinned against his mother's love? Does the mother love him any less? Only you who have never heard a mother pray for her erring boy can answer that she loves him less for having wandered away in the paths of sin. He writes to her no more; but she hears occasionally of his sad and sinful doings. How she suffers! What would she not give to receive a letter from him and see again at the top, the words: "Dear Mother!" Nothing would cause her greater joy. How she longs to hold him once more to her heart.

The young man gets sick and is taken to the hospital. Here he has time to think; and like another young man he also came to himself. He resolves to go back to his mother. She receives him with open arms; her son who had been lost is found, who had been worse than dead to her is alive again. And if a mother knows how to treat an erring child, how much more the heavenly Father!

When viewed in the light of Christ's teaching and interpreted by the tenderest relations of the human heart, there can be no doubt as to the relation that God bears to the wanderer in sin. God is his heavenly Father, loving him and suffering for his sin. The young man is his son; but a son who has persisted in dishonoring his Father, in destroying his manhood, and in defeating his destiny. God is the Father of sinners, and the great and terrible thing about sin is that sin is rebellion against a loving Father's heart.

The mother taught the little boy to say "Our Father." And in doing this she obeyed the most commanding impulses of a mother heart. Surely God is the heavenly father of her innocent babe. Mothers have been terrorized into believing that unless their babies were baptized or of the number of the "elect," they were fit only for eternal damnation; that they must suffer eternal punishment for their sins committed in Adam. But no

mother whose religious ideas grew up out of the Bible ever believed such things true of *her* little babe.

If, then, innocent little children may call God Father, if the same person when a man and a Christian may call God Father, is not God the Father of the young man while he is living in dissipation and sin? Christ's parable of the true father, miscalled the parable of the prodigal son, teaches that fatherhood cannot be set aside by the sin of the child.

Let us see what this means. Man as man is, in a certain sense, the child of God; in that God is his heavenly Father. As an innocent little babe he lisps, after his mother, the words, "Our Father." But as he becomes older, it rests with him whether he will honor or dishonor his Father. If he acknowledges God as his Father and lives to his honor, he becomes a Christian; if he turns from God and destroys in part or wholly, his possibilities of growing into the image of his heavenly Father, he may become dead to God, but God can never change his relation to him.

Would it not be better if God did not permit man to wander away from him? Undoubtedly all of us at times have thought so. But if the heavenly Father did this, man would be only a machine. Integrity and strength of character come by doing right when it is possible to do

wrong. There is no other way for character to be developed. We may rest assured if there had been another way, God would have adopted it.

Let us not forget that God has safe-guarded man as much as a loving Father possibly could, without interfering with man's freedom. He makes it hard for man to go astray; he makes every wrong act to be followed by remorse and pain. These are the Father's barriers, his warning messengers, saying: This is not the way; destruction and death lie at the end of this path. And along the path of right action sign boards are placed every little way pointing the traveller toward peace, strength, character. God's language is a universal language which all may read, whether we art travelling toward him or away from him.

The Christian may say "Our Father"; the mother may teach her little child to say "Our Father," and we know God is pleased. But his joy is quite as great when the wanderer, tired and sore, sick at heart and full of shame and remorse, comes to himself and cries, Father, I am no longer worthy to be thy son. May some wanderer come back to his Father to-day. Christ is the way from sin to righteousness and fellowship with the Father.

CHAPTER XIII.

REALIZING DIVINE SONSHIP; OR MAN'S RELATION TO GOD.

"Thy will be done."—JESUS.

"But all children of God do not equally recognize their sonship."—AMORY H. BRADFORD.

"The Christian people have found the secret of life, in finding themselves sons of God."—WILLIAM N. CLARKE.

IT is a serious moment when the individual asks himself, What is life for? To what end shall I bend all my energy? For what shall I strive? It is the function of religion to help the individual answer wisely this very question.

The highest and wisest answer that experience, guided by religion, has ever given, is that a human life finds its truest end in the realization of its own possibilities; and the possibilities of life in character find their full and complete expression only in the Son of Man, who so lived that human nature and perfect sonship to God meant the same thing. The life of Christ measures the possibilities of human nature for goodness, when carried to its highest power. Man is created potentially a son of God; just the same as the infant

is potentially a scholar. The little babe grows and the undeveloped possibilities become realized one by one as the child passes through the schools and the experiences of life. After some years he is spoken of as an educated man. From the standpoint of education, he has realized, to some worthy degree, his possibilities.

But it was within his power to neglect or even misuse his intellectual possibilities. His nature finds its natural expression in the development of his mental faculties; this development, however, is not something added to the man; it is rather the normal realization of his own being. But in securing this development he had to pass through a certain course of discipline. Had he ignored all means of education, had he closed his mind to all stimulating and helpful impulses, had he persistently and wilfully rejected the assistance of his parents and the opportunities afforded by the state, the child would never have become an educated man. He possessed the possibilities; but they had never become actual.

May we not say that man's relation to his heavenly Father is somewhat similar? Man is created with the possibilities of a son of God. But the divine sonship in reality consists in quality of spirit. The plant unfolds according to the laws of its being or nature; the planets move majestically through unbounded space in answer

to the inherent power of mutual attraction; the bird builds its nest without having learned; the bee constructs its storage rooms with the mathematical precision of an expert, and yet it was never taught; the carrier pigeon finds its way without compass or chart. These are governed by laws and instincts. To man alone the Creator has given the power to choose. And quality of spirit comes from the exercise of the power of choice.

It is of first importance, therefore, that man have some principle to guide him; some regulative, governing, controlling principle which shall enable him to choose wisely. What shall this principle be?

In the history of human thinking, various principles have been suggested. Prominent among these may be mentioned the principles of happiness and of self-repression. Multitudes have tried to realize the true end of life by making happiness the dominant principle in all their choices; others have sought with a nobler intensity to find the true end of living by self-repression. There is another principle; it is the principle of Christ's life, surprisingly natural and simple. He said: "I seek not mine own will, but the will of him that sent me." He lived to do God's will. And in the model prayer he teaches his disciples to pray that the will of the

heavenly Father might become the governing principle of all their activity; that it might be done among them even as it is done in the heavenly realm.

Frequently, Christianity is so presented that its main object seems to be to fit men for the future life. The impression is created that the religious life is not natural, is something added to the normal man. This conception prevails not only among a vast number who are not Christians, but also among many who are Christians. By refraining from the joys and pleasures of the world, the happiness of the future life is assured, it is believed.

But this presentation of Christianity is manifestly inadequate. More and more it is failing in its appeal to thoughtful men and women. There is a principle which enters into all human choices, which influences the individual to decide for a present rather than for a future good. The appeal of the present is so strong that very few resist it. Indeed, how many sacrifice future good to present pleasures! Consequently, it is not hard to understand how Christianity does not command the acceptance of a large number of intelligent people when it is interpreted as a means of escaping future punishment or of securing future happiness. Keep a people from thinking and they may be terrorized into believ-

ing almost anything. The history of the church before the Reformation is abundant proof of this statement. But it is a tribute to the intelligence and the independent thinking of the people where doctrines that are unreasonable fail to command assent.

And this failure of many doctrines of Christianity to command assent has compelled, from time to time, a restatement of the fundamental realities of the religious experience. These restatements have marked great epochs in the history of the church. At the present time, Protestant Christianity is in the midst of a transition period. The interpretation of Christianity as the acceptance of a set of doctrines is passing away; that religion is confined only to a certain department of human interests, is less and less satisfying. The conviction that religion is natural to man, and irreligion unnatural; that religion is not doctrines but life; that human life here and now needs a unifying and governing principle and that the highest principle known to man is the will of God, takes man into a new atmosphere. No longer will he think of religion as a device for getting into heaven; it is rather a means of realizing now the higher and nobler possibilities of his own nature.

Placed on this basis, Christianity has the strongest possible appeal to thoughtful men and

women. For the clearer and stronger the intellect, and the more opportunities opened, man feels the greater need of a principle, commanding and unifying all the interests of life. To become in this life all that it is possible for one to become is a worthy ambition. What principle does Christianity offer which will aid man in realizing the higher possibilities of his own nature? The answer is found in the petition: "Thy will be done, as in heaven, so on earth."

The will of God is sometimes thought of as something that is to be endured. It is connected only with the afflictions and trials of existence. This surely is not the thought of Jesus when he says: "My meat is to do the will of him that sent me." Anything that is conducive to the well-being of man is the will of God. The laws of health are but another term for the will of God concerning our physical well-being. As man conforms to the laws of health, he is obeying the will of God. Intemperance is a sin against God because it tends to destroy man's health. Anything that hinders a man from attaining to the realization of his physical possibilities is a sin; it is a sin against his health and against God.

The laws of nature are the will of God. Every discovery in natural science is an addition to our knowledge of how God acts, of what is his will.

For all such knowledge Christians should be devoutly grateful.

But as responsible beings under the necessity of making choices and decisions, we are chiefly concerned with God's will as it relates to character and conduct. Experience speaks in no uncertain tone when we are told that God's will is the wisest and the truest principle that can be accepted for the regulation of human conduct.

Furthermore, Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Not profession, but life, is what counts. Let us not be afraid to repeat the words of Christ, that he who does the will of God shall enter the kingdom of heaven. He who makes God's will the governing principle of his life transforms the possibilities of divine sonship into a reality.

But is not Christ set aside? If man is saved by doing God's will, how is Christ our Saviour? Christ is our Saviour in the most real and the most vital manner. He makes known the will of God in terms that all can understand; in the universal terms of character and conduct. From one view-point, the saving work of Christ is to make known the will of God. But this is only a part. Man needs not only to know the right; he needs commanding motives to do it. Human nature

knows no more commanding motive than personal affection. And the life of Jesus was such that multitudes have made him a personal friend. He binds our hearts to him with ties strong and tender. Loyalty and devotion to Jesus Christ supply the strongest motive for right doing that is known in history. Thousands of individuals have gone to the martyr's stake rather than renounce their loyalty to Christ by doing what they believed was wrong. This same loyalty is begotten in a vast multitude which increases in each succeeding generation.

Christ saves us from our sins. He came into the world, suffered and died to save us from our sins. Sin is that which tends to destroy man. It keeps man from realizing his divine sonship. If persisted in, sin develops in man a quality of spirit that is the exact opposite to the filial spirit, the spirit of sonship to God. The soul is lost because the possibilities of divine sonship have never been realized. What a terrible thing to be separated from God! Christ saves men by revealing the will of God to him in terms of character and conduct, and by enabling man to make the will of God the unifying and controlling principle of his life.

The realization of divine sonship is a gradual accomplishment. God is doing all he can at all times to bring this about in all men. In the expe-

rience of some the spiritual life is early and naturally awakened, and the whole life turns to God as the flower turns unbidden toward the sun. Most experiences, however, are not so. In addition to the selfish and pernicious tendencies transmitted from generation to generation, the imitative powers of the child make its own, not only the language of its associates, but also their morals Life is entered into without a unifying, commanding principle to aid in its choices and decisions. In the absence of a guiding principle, impulse, appetite, passion, sway the individual hither and thither. Habits are contracted which bind him in bonds stronger than chains of steel to practices which are self-destroying. Instead of realizing his possibilities, he squanders them. He goes through life with his back toward his heavenly Father; day by day he walks in the wrong direction. The end of such a life is eternal separation from God, which is eternal death.

What is the most sensible thing for a man to do when he finds that he is walking in the wrong direction? Surely, it is to turn about. This is conversion; the man is influenced by the Holy Spirit striving in his own heart, and perhaps by other means. He sees that he is defeating every higher possibility of his nature. He comes to himself; turns about, starts toward his Father's house. Henceforth his Father's will shall be the

governing principle in all his choices and decisions. How much better to have chosen the Father's will early in life! So many scars of the old life remain. But if we have started in the wrong direction, certainly the wisest thing is to stop, turn about, just where we are. God so loved the world that he gave his only begotten Son that whoever was going in the wrong direction might believe on him and thus have power to turn about and make the Father's will the governing principle of his life.

CHAPTER XIV.

THE EXAMPLE OF JESUS.

"I am the Way."—JESUS.

"No man is reconciled to God except as he does come to think and to feel essentially with Christ."—WILLIAM N. CLARKE.

"The greater the difficulty, the greater the glory to him that overcometh."—WILLIAM DEWITT HYDE.

A FRIEND of mine, a clergyman, living near the University of Chicago, has four children in his family, two of whom are twins, named Henry and Elizabeth, from two to three years old. One day, while these little folks were playing on the lawn at the side of the house, the nurse girl left them for a few moments, or at least it seemed to her only a few moments, and when she returned the little girl could not be found. Little Henry sat in the drive playing in the sand. He did not know where his sister had gone; perhaps into the house. A thorough search was made through kitchen, dining-room, library, parlor, hallway, and in the nursery, the bath-room, the bedrooms and even in the father's study. But no little girl could be found. Perhaps she had

gotten into the basement, into the laundry or in the coal-bin? The search was fruitless; she was not there.

After all this had been done, and room after room searched time after time, the fear took possession of the parents' heart that the litle girl had either been kidnapped or that she had strayed up or down the street. The father went one way, the mother another; and the nurse girl and neighbors went in various directions; and the police were notified that a child was lost.

Every few minutes one of the searchers would return to the house to see if the child had not been found; then return again to the search with renewed energy. Finally, after nearly an hour of agony, the little girl was found several blocks from home, down on Fifty-fifth street, hurrying along from shop window to shop window as fast as her little feet could carry her through the busy street. One of the searchers found her and brought her back to her papa's home. What rejoicing there was when the father and mother folded the little tot in their arms!

This, in earthly terms, represents what is going on in the family of our heavenly Father. Here and there the spiritual life of the child opens naturally toward God, under the warm and tender teaching of Christian parents. Its ancestry for generation after generation has passed on tenden-

cies that make for righteousness and reach out toward the heavenly Father. This is the goal toward which humanity is pressing: this is the prize within the reach of the race; this is in keeping with the scripture that says God visits the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate him; but shows mercy upon the thousandth generation of them that love him and keep his commandments. But thus far in the upward climb of the race, this is the experience of the very few. We do not turn to God naturally, for our natures come to us freighted with tendencies fostered and developed through countless generations, which are not our blessing but our burden. We, like the little girl, are lost, in that we are not living in our Father's house.

But what did the father do when the little daughter strayed from his home? If you know how to care for your children, how much more your heavenly Father! Every effort possible will be made to bring us where we have a right to be.

Jesus came into the midst of humanity and proclaimed it as his mission to lead the lost to their Father's house. He looked with clear vision into man's heart and saw what man needed most, and to this he gave his life. Man needed to have it made very plain to him that God was his Father; for man's idea of God underlies all of his other

conceptions of life. Jesus took his place among common men and lived as if God were his Father, lived as a Son of God would be expected to live.

Then, coming to realize his divine mission, that the Father had chosen him to be the Saviour of the world, Jesus placed himself in the nearest of relations to men and said to them: "I am the Way." What should this little sentence, the utterance of a breath, composed of very simple words, mean to us? To me it means the whole philosophy of right living; it is the thing that men most need to know; it sums up, so far as words can summarize, all that Christ ever said and did. It is so simple and at the same time so profound. I wish it were possible for me to unfold its meaning as it possesses my own mind. But spiritual realities cannot be set forth fully in words; they can be known only as they are experienced. However, we may talk about them, even if what we say but poorly expresses what we all have felt.

In unfolding this statement of Jesus, the first obvious thought is that we are to live as he lived. His life is our example; his spirit is to dwell within us; we are to abide in him. At times the world has lost sight of the example of Christ, being so busy in constructing theories of his nature and of his work in the world. Wars have been fought where the issue was whether the laity

should have in communion only the bread or both the bread and the wine; and on one occasion, when the more liberal party gained the victory, the communion cup was carried on a pole through the army as a trophy of their triumph. Men have refused to recognize each other as brethren because one held that the prayer of consecration changed the bread and wine into the actual body and blood of Christ, while the other did not so believe. Great bodies of Christians have been rent by violent discussion over the subject whether Christ had one will and two natures, or two wills and one nature. And to-day a body of Christians whose lives show forth as much of the real spirit of Christ as perhaps any other body of Christians, is deprived almost of the name "Christian" because we will not understand what they believe and fail to see the Christ spirit in so many of their lives. Not he who says, Lord, Lord, shall enter the kingdom; but he who has the spirit of Christ in his life.

The example of Christ will lead us to a life of loyalty. He came to make known to mankind the character of God, to tell us that God is our Father, and to teach us how a son should live. No one was ever so sorely tempted to swerve from his mission. Though his loyalty to his conviction of duty led him step by step to the ignominious death of a criminal of the lowest order, Jesus,

though in anguish of spirit, prayed that there might be some other way, yet strengthened his soul by submission; "Not my will but thine be done."

Here we find inspiration to follow our convictions, even though they lead us where our fidelity shall be measured by giving up our lives. Jesus, rather than be untrue to his convictions of duty; rather than be untrue to the divine will of his Father, which was that he should live as the Son of God and tell men what they most needed to know, that he should tell them the truth as it possessed his own soul, even thought it so aroused their hatred that his life should be demanded; rather than be false to the will of his Father, Jesus laid down his life. He said he had power to escape the death to which he was led; he was not driven to it by his enemies taking him unaware; it was a measure of his loyalty.

How much we need to keep this example before us. Christ is our example in loyalty. He was loyal to his Father; he lived as the Son of God should live. Are we living so that our lives manifest the spirit of our Father; so that men may know God by looking at us? Do not we all need to have more loyalty to our own best longings and aspirations? The example of Christ is our inspiration.

Let us not rob ourselves of the inspiration that

we need, by thinking of Christ as suffering to appease the wrath of God. Such an awful thought of God never darkened the mind of Christ. His conception of his mission was that he had come to bear witness to the true character of God and of the way his children should live: "I am the Way." We need the transforming power of his example; we need to come into close fellowship with him.

CHAPTER XV.

RELIGION — LIVING IN THE CONSCIOUSNESS OF THE DIVINE PRESENCE.

"The Father abiding in me doeth his works."—JESUS.

"All the great religions contain some truth concerning religion."—WILLIAM N. CLARKE.

"One of the strongest implications of the doctrine of evolution is the Everlasting Reality of Religion."—JOHN FISKE.

DOUBTLESS the best way to explain the word agriculture to a boy raised in the city is to let him spend a summer in the country on a farm. Many things that you could not make him understand by any amount of description, he learns in the country at first hand. In like manner, music and art cannot be comprehended by studying about them: one must hear the "Messiah" in order to know its power; one must see the works of the masters in order to understand why they are valued among the choicest treasures of man or nation.

So, when we ask ourselves about religion, we may learn much about it from books; but what religion really is we can learn only as we see it

embodied in a life. But to whom shall we go? Manifestly, not to the irreligious, nor to the partially religious, but to the great Master of right living, from whose life we may learn more about religion than from all other sources. What answer does Christ's life give us? What was religion to him? It may seem strange to ask this question concerning Jesus; if so, it is because we have been accustomed to regard Jesus as a teacher of religion rather than a religious person. But like all other great teachers, Jesus teaches more by his life than by his words. And happily we know enough of the life of Jesus to describe his religion: it was his deeply-rooted conviction that he was living in the presence of God, his heavenly Father; that God was not remote from him, somewhere far away; but with him, abiding in him, and working through him. Such a conception of life enabled Jesus to say: "The Father abiding in me doeth his works."

In this conception of the religious life, the emphasis is on the attitude of the heart toward God. The attitude of Jesus toward God was such that he could say, "I and the Father are one." And this is the conception of religion that he would have his followers attain unto. Let us see what it means when applied to us.

It means that the true measure of our religion is the sense of the nearness of God. This applies

to individuals, to nations, and to ages. An individual is truly religious when he lives, to some worthy degree, in the consciousness that God is with him. We, in our poor and imperfect following of Christ, are apt to live as if God were with us only when we meet to worship or are engaged in some work connected with a religious organization, or in our private devotions. Perhaps all of us have to begin by thinking of religion as connected with acts of worship or of devotion. Certain acts are religious, others are not; certain days with us are religious, other days are not. This permits a man to be religious at church, and irreligious in the treatment of his help and in his business; religious at his devotions, but irreligious in his pleasures. Is it not true that most of us begin the religious life by setting aside certain times, and by restricting it to certain kinds of activity? Let us not despise this as a beginning. But it is unworthy as an ideal toward which to strive. We begin as spiritual babes, and a babe is not expected to walk perfectly; but it is expected to walk better year by year. If we have confined our religious life to certain kinds of activity, the thing to do is to extend our range, to include more and more, keeping as our ideal the subjection of every thought and action. If we begin by living in the divine Presence on certain days, and in the per-

formance of certain duties, let us press on until all days are lived, and all duties performed, in the consciousness of the divine Presence. Each of us begins how and where we must, according to our early training; but all of us should press on toward the perfect Model, Christ Jesus, forgetting the things that are behind and reaching eagerly forward toward the things that are just beyond our grasp.

One of the most practical questions of the religious life is, therefore, how to cultivate the consciousness of the divine Presence. With each person this is an individual matter, yet some general suggestions may be made.

In the lives of most of us there are barriers which we have erected between ourselves and God. In some cases we have the shutters closed to the windows of our soul. It may be that we have the northern-most one open and wonder what people mean when they talk of the warmth of God's love. For very little warmth comes in our northern window. If we really wish to know what they mean, it would be wise to open toward God the southern windows of our hearts. Perhaps the shutters are open, but the windows are of colored glass, which shuts out the warmth and the light. How many of us are looking at God through colored glasses! Perhaps it is our only way. But we should throw away the glass if it

shuts out the light and warmth of God from our own hearts. These colored glasses, our creeds and doctrines, are necessary and good in their places. But a creed that is good for one generation may not be the best thing for the succeeding generations. The creeds of our fathers were built upon the conception that God was a Ruler and man was his subject; the beliefs of the present generation are being formed on the conception that God is a Father and man is his offspring. But whatever may be our beliefs about God, it is a barrier between us and God to hold any conception of the Father, whom the world has not seen, which is not in keeping with what we know of the Son, whom the world has seen. We should test our ideas of God by what we know of Christ.

If we are kept from realizing the divine Presence in our lives, more probably the barrier is one of practice than one of belief. For is it not a matter of common experience that we are disobedient to much of the knowledge of God and of duty that we possess? Do we not all need to confess that we have sometimes been disobedient to the light that God has given us? One of the prayers that needs to be in the hearts and on the lips of us all is, "O God, help me to live up to the light thou hast given; help me to be true to the best that I know."

We may cultivate the sense of the divine Pres-

ence by thinking of God as not limited to any time or place. It is so easy to fall into the habit of thinking of God as the God of the Hebrews and of the early Christians; that he was near them but is remote from us; to see him in the history of the Israelites and not in the events of our own national life; to recognize his presence with Moses, Elijah, Isaiah and Paul, and yet shut out of our own lives the Presence which was their inspiration and power. Is it that God does not speak or that we are unable to hear his voice? O that we might cultivate the listening attitude of the soul! That we might have our spiritual vision so clarified that we could see our own lives and our own times in their true relation to the plan and purposes of God! Such a vision may be ours if we will qualify ourselves to behold it. And the vision comes as our hearts are pure.

CHAPTER XVI.

THE SHELTERING PRESENCE.

"Hide me under the shadow of thy wings."—PSALMIST.
"We believe in a God who is here to-day as much as he ever was in his world; in America as truly as in Palestine."
—LYMAN ABBOTT.

THE true human spirit breathes through these words with a meaning and a pathos which have stirred the hearts of men and women for nearly a hundred generations. These words appeal to the universal heart because they express an experience common to the universal heart, because they express an experience common to our humanity. We see here a soul in some great struggle, driven from the usual support on which it has leaned, but which is no longer adequate to its great needs, to seek its refuge in the sheltering presence of God. Since the expression of this cry by the psalmist, many of the noblest and sweetest voices in song and story have uttered its echo; from generation to generation it is repeated: In the shadow of thy wings let me hide.

The struggle which prompts this cry may differ from age to age; it also may be quite different

in individuals of the same generation. But the common element is the sense that comes into the heart of each man or woman at times that we are weak, that we are unable to cope with the situation, either with the adverse circumstances in which we are placed, or with the evil tendencies of our own human nature. It is this sense of need, of human helplessness which, when all else fails, causes the soul to turn instinctively to God.

If our eyes are open to it, we may see the common struggle about us everywhere. Indeed, we shall not have to look far, for some phase of it is known to every individual heart. The struggle takes two general forms: that which arises from adverse surroundings, and that which comes from conflicting moods and tendencies of our own hearts.

A common form of struggle with adverse circumstances develops as follows: A Christian young woman is receiving the attention of a certain young man. He is good company, a general favorite, and is earning a good salary with prospects for rapid advancement. It is known, however, by the young lady and by the young man's intimate friends that he belongs to a set that is characterized by the term "fast." The young lady's mother points out the possible danger; the father, however, favors the young man. The wedding is a brilliant affair. Everything goes

well for the first five years. Then, in a financial crash, the young lady's father fails, the accumulations of a prosperous business disappear. In addition her husband is soon dismissed from his position. It is rumored that his employer found this necessary because of the young man's unsteady habits.

Being thus disgraced, he tries to drown his remorse with drink. After a while he straightens up, and through the influence of friends secures a position, but one which pays only about half as much as his former one. He takes a new start and bids fair to retrieve his reputation, but lack of sufficient salary is made a ready excuse for supplementing it by gambling. From time to time he wins. But, bewildered by drink, he is found an easy prey by his soberer companions. Time after time he draws on his employer's money to pay his losses. Finally the stakes are raised; he plays desperately and suffers heavy losses. These he meets with his employer's money. The shortage in accounts is detected; he is arrested and a sensational trial results. It is found that nearly $10,000 of his employer's funds have slipped through his fingers. As the trial progresses it becomes certain that he will be sentenced to imprisonment for embezzling the funds of his employer. His wife sells the only property she possesses, the house in which they

live, which was a wedding present from her father. The entire proceeds enable her to settle with her husband's employer and to secure his release.

Being thus disgraced and reduced to poverty, the family struggles on for ten years. He works at whatever comes to his hand, but spends a considerable part of his meager earnings for drink. One winter night, coming home from the saloon, he walks down the railroad track. It is intensely cold and he has his cap pulled down over his ears. The 1 o'clock express comes around the curve at full speed. The engineer sees the staggering figure; the engine shrieks notes of warning. The air-brakes are applied. The train comes to a stop; so also has the awful tragedy of a drunkard's life ended.

Let us look at the other side of this picture for a moment. What of the refined, educated Christian woman who married this man fifteen or twenty years ago? I will not attempt to portray the struggle of her life. Her fortitude and endurance have been truly remarkable. In each stage of the downward series of disgraces and straightened circumstances her character seemed to take on new strength and to exhibit new graces. Those who know her best know the secret of her endurance. The stress of life had driven her nearer and nearer to the protecting Presence; and in

her countenance was reflected a peace which is seen only in the faces of those who have passed through great trials and have had as their companion the protecting Presence.

The adverse circumstance is not always caused by drink. There are other prolific sources: bad business management, ill health, family afflictions, are among the more common causes. As one by one other supports give way, the great thing to remember is that in the shadow of the divine Presence is the only true refuge for the struggling soul.

I wish now to say a few words about another kind of struggle. The conflict is not with anything about us, but with some state or condition of heart or mind. In some cases it takes the form of contending with a hasty temper, a moody disposition, over-sensitiveness, or a tendency to be uncharitable, covetous or unforgiving. But I purpose to pass by all of these forms of the common struggle to consider still another, which in many cases is of little importance, but in others becomes the great struggle of life. What do I mean? I refer to the struggle of transition in religious belief.

The cause why the number who are passing through it has increased a hundred fold in one generation is not hard to find. While in each case there is a difference due to temperament and

environment, the common element of cause is due to the fact that during the past quarter century every department of knowledge has been so enlarged or modified that we have practically a new chemistry, a new biology, a new geology, a new astronomy, a new science of history, a new anthropology, a new sociology, a new psychology, while the religious ideas taught the average boy or girl at home or in the Sunday-school are presented in terms of thought which accord with the general knowledge of the preceding century or centuries.

One by one the results of his study come into conflict with some of his early religious ideas. At first, if the student is of a devout religious nature, he does not accept what will not agree with his early teaching. Gradually, however, the process of revision begins. Vainly has he tried to withstand the conclusions of modern investigation. Inch by inch he is driven from position to position.

In his mind Christianity is identical with certain religious ideas which he has been taught or unconsciously assimilated. To accept these is to be religious; to reject them would be to throw away one's religion or to become irreligious. With this conception of the essence of Christianity, it is easy to understand why the religious struggle is one of the intensest in human expe-

rience. After months, or it may be years, of anguish and bewildering perplexity, one of two things happens, usually: the individual gives up his religion, becomes indifferent to the church, its services and its beliefs, or he comes to look at religion in such a way as to receive little or no sympathy or fellowship from organized bodies of Christians.

As you come in contact, however, with such individuals who are leading a religious life apart from its organized forms, individuals whose religious ideas no longer accord with the traditional statements or beliefs formulated in the Middle Ages and accepted without question by the majority of Christians, the confession is frequently forced from us that if there is any relation between belief and character, their religious ideas have certainly produced a character of the highest type. Its secret is found in the fact that as other supports have given way, the soul has been driven to find its strength and support in the shadow of the divine Presence. Religion is no longer the acceptance of certain doctrines; it is a life lived in fellowship with God.

Whatever form our struggle in life may take, may the experience of all who have echoed the cry of the psalmist teach us the lesson that in the conscious presence of God there is strength, victory and peace.

CHAPTER XVII.

RELATED AND UNRELATED POWER.

"Apart from me ye can do nothing."—JESUS.

"The reality that we have in Christ is worthy to be profoundly felt, and the sense of such reality as this ought to be sufficient to move the world."—WILLIAM N. CLARKE.

"May we walk, while it is yet day, in the steps of him who, with fewest hours, finished thy divinest work."—JAMES MARTINEAU.

FROM the few incidental statements concerning the manner of travelling in ancient times, and from what is known of the methods since then, we may say that for at least three thousand years people travelled in practically the same way. On land, the horse, the camel or some other beast of burden furnished the motor power. Whether the traveller rode on the back of the animal or in a chariot or coach or wagon, the principle was the same; on the water, the oars and the sail were used.

It would be easy to draw comparisons between the rate of speed then and now. Let there come before your imagination the stage coach and the

modern express train: we have two distinct methods, the motor power of each is different.

How does it come that in modern travel and in all modern industries we have a motor power other than that of beast or man? Has a beneficent Creator granted to us of the passing century and a half a gift fresh from another realm? Did he look down and see the overworked beasts of burden and in his pity for them send a servant to man that would not tire, that could not feel the pain of the thoughtless or cruel driver's whip? Did he see the little children and mothers toiling through long and weary hours for daily bread, and did he think man would release these mothers and children from factory servitude if he gave him a power to do many times their work? Or did the power exist, at least potentially, here within man's reach all the time? Can we explain the difference between the former and the present methods of travel and of doing the world's work, by saying that in the first period man was practically unrelated to the forces of nature, while now he is coming to understand and to use these forces? The difference is that between unrelated and related power.

Christ said to his disciples, "Apart from me ye can do nothing." In these words we have the suggestion of a most profound principle—that man is dependent upon something, some One,

outside of himself, and that he may be rightly related and connected to this Power, or he may be unrelated and isolated from It. As nature is filled with forces awaiting man's commanding touch before they spring to do his bidding, so there is a spiritual environment about us, spiritual forces which have no power over our lives until we have placed ourselves in connection with them.

One of these spiritual powers within the reach of each of us is the church. Paul tells us that the church is the visible body of Christ; that Christians are members of Christ's body. Why should a young man or woman who has accepted Jesus Christ as Saviour and Lord become a member of the church? Is it not possible for one to live a good, helpful Christian life and not be connected with any church? Yes, it is possible: not a few have done so. Then why should a young man join the church if he may live a Christian life without doing so? For this reason: that an organized army can accomplish more than an equal number of unorganized patriots. The church does not exist to save the individual who becomes one of its members; it exists for the salvation of those who are not Christians. It seeks or should seek to cultivate and nourish the spiritual life of its members, in order that each one may be a proper and worthy channel through which the grace of God and the love of Christ may touch

other lives. In order to accomplish this, there is need of organization. If our aim in becoming a Christian were a selfish one, if we were seeking only the salvation of our own souls, we could do without any organized body of fellow Christians. The very genius of Christianity, however, forbids this: we are each a messenger of the love that is transforming our own lives.

The church is the organization through which Christians mass their efforts in carrying on the work of Christ. The individual perishes; the institution continues from generation to generation, gathering to itself power from the godly lives and memories, gathering to itself efficiency from experience.

The great missionary activities of Christendom would never have existed without the organized church. If it rested with individual Christians to support the missionary work, if each one of us was left to send our own contribution to the missionary on his field, and if each missionary had no organized society back of him directing his movements in harmony with those of many others, we see how impossible our present splendid missionary work would be. Yes, my young Christian friend, it is within your power to live a Christian life outside the church if you will; but if that is the best thing to do, let us all follow your example, and all organized religious work

would cease. We would have no public worship on Sundays; as there would be no organization to provide the edifice, to support the minister and supply funds for the general expenses. Do we not see how necessary it is to have an organization, if public worship is to be maintained, if the missionary interests of Christendom are to be sustained and enlarged? Becoming a member of the church, you help to promote and maintain public worship and make possible any desirable activity that grows out of combined and prolonged effort.

But the young man replies he can work through the church, helping to sustain public worship and aiding in its missionary contributions without becoming a member. Certainly you can; but where would the church be if all of us followed your example? What you claim as your privilege, the living of your life apart from an organization, is not that our privilege, too; if it is right for you, is it not right for the rest of the Christians of any community? Have you any special right to pursue a course of action which would not be well for all Christians to follow? Because it is the nature of Christianity to serve those who are in need of the message of love, and because this diffusion of its benefits requires organization to accomplish it, we see why it is a natural step for every Christian young man or young woman to

join the church. The isolated Christian may lead an exemplary Christian life; but he is doing it in such a way that it would be a great detriment to the cause of Christ if all Christians should follow his example. My young Christian friends, I invite you to become members of the church, because the church is organized to maintain public worship, because it is organized so to combine our individual efforts that the work of the kingdom of God may be carried on with greater efficiency.

Going a step further, it is not only our privilege to be vitally related to the organized work of the church, there is an environment of spiritual power which we as Christians may touch and use or which we may ignore. We do not create this spiritual power any more than the engineer creates steam or electricity; we must, however, like the electrician and the engineer, qualify ourselves to understand and use the forces so freely at our disposal.

One of the first qualifications for becoming an instrument through which the love of God may work effectively is to have the various elements of our own lives harmonized and unified. Unity of effort and purpose is one of the great characteristics of Christ. For this we should strive, and permit ourselves to have no rest until we are conscious that a great and worthy purpose gives directness and definiteness to all our powers.

It is possible to be a Christian, to be a member of the church, to be engaged in Christian activity, and yet never know the controlling power of a purpose strong enough to converge all our activities to one end. In other words, there are various degrees in the devotion of the Christian heart to Christ and the work of his kingdom.

Christ said to his followers, "Ye are the light of the world." But how unsteady was their light! If we knew the rest of the disciples as well as we know Peter, it is probable that he was not the only one whose light at times became darkness. Then, as now, the light of God's love shines through the human heart as we permit it. In every community there are some individuals who have a continuous connection with divine power and their light shines steadily, always the same, always clear and bright. When by some unworthy act we have dimmed or turned off, for the moment, the divine light in our own lives, how much we owe to the lights along the shore that never fail!

Steadiness, unity of purpose, evenness of effort and endeavor, come easier to some persons than to others; but whether it comes easy or not it is a quality of spirit for which all of us may strive. But, of course, it is better to shine a little and only occasionally, than not to shine at all. He who will not shine at all, because he is unable to

shine as he thinks he ought to or would like to, is like the boy who would not learn his letters because he wanted to read in the fifth reader at once. Let us each do the best we can in the Christian life; for it may be that he who is doing little in the sight of man is accounted as having done much in the sight of God, who sees the difficulties and limitations under which the life is lived.

In qualifying ourselves to use the spiritual power about us, there is a time element which we should take into consideration. In any ordinary realm of work there is a difference between the work of a beginner and that of the experienced worker. Is it not reasonable to expect this difference also in the highest as well as in the lower realms of human activity? Year by year the Christian heart is enriched by meditation on the worthy and the noble; year by year it is liberated from the mean and the low and the vicious. The choicest graces of the Christian life are not the product of an hour or a day; these take years of slow and gradual maturing. In whatever stage of growth the life is, we should be content to find evidences of growth that are natural to that period. We will not expect all lives to bear the same fruit.

Every tree or plant has certain powers or selection whereby it draws to itself, from earth, and

air and water, the elements which it needs. It does this by the constitutive law of its kind: it has no choice. Man also has the power of selection; but with him the act takes on a moral quality, for he may place himself in connection with that which feeds, or that which destroys, his inner life. We should not yield to the caprice of the moment or the circumstance of the hour, and permit our lives to be formed by the things that come to us incidentally; a human life, while crude and unformed material, is endowed with the power of determining the forces which shall mould it into form and give it permanent shape.

By the exercise of our own wills we may relate ourselves to the spiritual power that has come to us through the ages, or we may close our lives to it and remain dead to the inspiration of centuries of devout and holy living.

To what is your life related? On what do you feed your soul? As the dog is made vicious when fed on meat, and docile when he has only bread to eat, so the inner life of man is made strong and beautiful, reflecting the glory of a light not its own, or it may be made vicious and repelling, self-seeking and full of darkness by the kind of spiritual food on which man feeds his soul. With what care we select the various articles of food for our bodies! Shall we be less

careful concerning the nutriment of the inner life?

"Apart from me ye can do nothing." Christ is the daily bread on which our souls may feed; the Christ-spirit in all persons and things beautiful and true and good, in prophets, seers, saints, in uttered word, in noble action, in poem, picture, in landscape, vale, stream, in hill and rugged mountain, in the song of the birds, in the love note of the dove, in the mother's tenderest care and in the trustful look of the babe, to all these we may open our lives; and in the light of God's love, coming from the Son and from all persons and things that interpret the same message from the heart of the Father, our own soul will gradually unfold and grow, bearing fruit.

Does not the powerless, the unspiritual, the unsatisfying life, teach us that in so far as these phases are true of us, we are unrelated to Christ? "Apart from me ye can do nothing." Is not our common need the same?

> "By our past efforts unavailing . . .
> Of our weakness made aware,"

are we not taught that we need a closer, a more constant connection with him whose life is the light of the world?

"And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made. . . .

"Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!"

How often God has called us in "whispers soft and low!" Let us heed the call: let us open our hearts more and more to the Christ-spirit in human life, wherever that spirit is found; let us feed our souls on that rich pasturage of the great thoughts of the ages, as they have come to us in music and picture and in poem; let us relate ourselves to the accumulated spiritual power that has come to this generation as a heritage from the past; and above all, while we relate our lives to the Christ-spirit which may be in the things and the individuals about us, let us seek a closer, a more constant and vital relation with the Christ himself. "For apart from me ye can do nothing."

CHAPTER XVIII.

THE COMMON ELEMENT OF TRUTH IN CHRISTIAN SCIENCE AND DIVINE HEALING.

"We are compelled to ascribe to suggestion all of the cures of functional ailments wrought in the name of faith."
—GEORGE A. COE.

"Prove all things."—PAUL.

IT is Ruskin, I believe, who says that there is always an element of distortion which affects the intellect when dealing with subjects beyond its proper capacity, and that the wider the scope of its glance and the vaster the truths into which it obtains an insight, the more fantastic the distortion is likely to be. This observation, made concerning principles of architecture, is especially applicable to some of the subjects that to-day engage the popular mind. In these popular beliefs, "so far as the truth is seen, the vision is sublime; but so far as it is narrowed and broken by the inconsistencies of the human capacity, it becomes grotesque; and it would seem to be rare that any very exalted truth should be impressed on the imagination without some grotesqueness in its aspect."

The human race is as a child. It grows in knowledge and in ability to comprehend. All that it has accomplished for itself, it puts at the disposition of each succeeding generation. Many things important to know, the child cannot comprehend in infancy; so with the race. And who will say how far humanity is removed from its period of infancy? It is probable that we are not far from the kindergarten period. Some one has said:

"If twenty million summers are stored in the sunlight still,
We are far from the noon of man—there is time for the race to grow."

Led by our Father's hand, we are slowly coming into the kingdom of knowledge and truth. Many investigators in the various fields of knowledge are confident that we are standing on the border of vast expanses quite unknown, but known to exist. And it is not surprising that minds untrained to investigation are ready to accept many statements that make heavy demands upon their credulity concerning these vaguely known fields. And it is still less surprising when we know that these statements and beliefs nearly always contain a certain element of truth. Furthermore, let us remember that the element of truth contained in such beliefs is often a most important contribution to our knowledge of the truth. Let us be grateful for the golden grains of wheat,

even though we must separate them from much chaff.

It is, therefore, not in a controversial but rather, if the phrase is permissible, in a winnowing spirit, that we approach our subject. Our question is, What are the elements of truth in the various popular beliefs called "Christian Science," "Faith Cure," "Divine Healing," "Mental Healing" and all others forms of psychotherapeutics? In grouping these beliefs together I do so, not because they are exactly alike; indeed, they are quite dissimilar; but because in all of them there is a common element of truth. I care little for that which differentiates these beliefs; but for the common element of truth they contain, I am a humble seeker. For I believe that this element of truth should be the possession of all—at least of all Christians.

The human body is the most delicate organism that the intelligence of man knows anything about. The mechanism of the body is unique. Compared to the human body, the most delicate and intricate mechanical contrivances are clumsy and crude. If man were only a machine, we could say that he is fearfully and wonderfully made. But he is more than a body; more than a machine. There is such a close inter-relation between body and spirit that at present it defies adequate description.

Now, one of the grains of truth which is contained in the beliefs under discussion, is a truth which we all know, but which we need to be taught again and again. It is this: that certain functions of the body are differently affected by opposite states of mind. Perhaps it is not too much to say that all of the functional life of the body is differently affected by opposite states of mind; fear producing abnormal conditions, and faith or confidence stimulating normal conditions. We pass into quite another realm when we ask why fear should produce abnormal conditions, and why faith tends to counteract abnormal conditions, in the functional life of the body. But we know that they do so operate. Observe a little child suddenly frightened. The heart is beating nearly double its usual rate; every muscle trembles; the perspiration stands in beads upon the surface of the body; the tears stream from its eyes. All of this is abnormal. The saliva ceases to flow; the gastric juices of the stomach do not respond to the presence of food. All of the digestive processes are more or less interrupted. This is not an occasional or fortuitous occurrence. Whenever fear, anxious cares or worry possess the mind, the functional life of the body is thrown into an abnormal state. Notice in this connection that it does not matter what causes the fear; the fear may be caused by a real or an

imaginary object, and the result would be the same. If we are the victim of a practical joke and become frightened by a friend who personates a robber, the effect is just the same as though he were a real robber with murder in his heart. The functional life of the body makes no discrimination whether the cause of the fright was real or imaginary. The vital processes are bound to our emotional nature; and if we are frightened by a friend disguised as a robber, the disturbance caused by the fear will be the same as though we had seen a real robber.

So far I am sure all who have observed the action of fright upon the vital processes will agree with me. It is seemingly a very unimportant step; but in reality its importance cannot be overestimated. Let me repeat: the functional life of the body is disturbed by fright or fear or worry whether the cause is real or imaginary; and the disturbance is in proportion to the intensity of the fear. The same principle is true with reference to faith. Faith, in proportion to its intensity, contains expectation. And in the realm of functional activity, faith and expectation are nearly, if not quite, synonymous.

Now expectation or faith stimulates the vital processes. Hold an apple before a child who is fond of fruit and what is the result? The mouth "waters" we say. But what is this? It is

nothing else but expectation arousing the natural function of the salivary glands. While fear stops the flow of saliva, so that it has been turned to practical purposes in detecting criminals; faith, confidence, love, stimulate the vital processes. And in the case of fruit, even its presence will not infrequently cause the salivary glands to respond. This fact is of common occurrence among children and not entirely wanting among adults. Now, the expectation would produce the same results whether the fruit was real or a wax imitation. Indeed, I remember attending a Sunday-school picnic, years ago, where some one played a joke on a class of boys. Before us we saw a fine watermelon—the first one we had seen that year, as it was early in the season. As we looked at the melon, how our mouths watered! Imagine our disappointment when it was cut and we found that it was only a green pumpkin! The expectation produced the same action on the salivary glands as if the object had been a real melon.

Illustrations are numerous among children where faith or expectation reduce abnormal conditions. The child hurts its finger; it is a real injury and the pain is severe. With tears streaming down its cheeks it comes to the mother, who assures the little one that she will make it well. She kisses the bruised finger two or three

times; and instantly the tears stop, the face resumes its normal aspect and the little one returns to its play. How many of childhood's aches and injuries are cured by mother's touch or kiss! The child believes and it is done.

The hospital affords any number of illustrations of the effect of expectation or faith. Here is the case of a young man who has suffered severely for some time. Before coming to the hospital he became accustomed to seeking temporary relief by using morphine hypodermically. During his bad days, this treatment was used about every two hours. After coming to the hospital, during his severe attacks of pain, he besought the physicians to give him morphine. For awhile they acceded to his request. Gradually the drug was lessened and warm water used in its place. About so often the patient would beg for the drug to be administered. He was in such unendurable pain. A little hot water would be injected into his arm and immediately the patient would be free of his pain and soon peacefully asleep. The expectation of the patient induced the same results that would have been effected by the drug.

I quote the following from Dr. Gorham, who has written on some aspects of this subject. He says: "In a neighboring city a young lady lay for months in bed, and at every attempt to assume the sitting posture she would faint and be-

come unconscious. The faithful efforts of a skilled physician failed to relieve her. A physician from another city was called, in whom the patient and the family had more confidence, more faith. This physician told her that riding in the open air would cure her, and that if she would take hourly, for six hours, a very bitter remedy, it would prevent the fainting. The patient believed, had faith, took the remedy and the ride without fainting, and was cured."

It is needless to multiply illustrations. The principle which I wish to emphasize is that it is possible for beneficial results to be induced by expectation or faith. This principle is so well understood, and so frequently verified, that I shall advance at once to the next step in treating the general subject.

And this step is to acknowledge that in all the various sects that profess to work cures, many of the cures are genuine. How have they been brought about? Mental Healing, Divine Healing, Dowieism, Christian Science, each explains their own cures after their own manner. I am not concerned with the individual explanation of any one of these sects. Differ as they may in other respects, the cures are wrought in every single instance by the same means. The difference exists in things that are unessential. All freely and gladly acknowledge that the cures are

brought about by faith or expectation. The only difference, therefore, between the adherents of these various beliefs is in the way, in the method, they induce, develop and sustain faith or expectancy. In one case, faith is induced by denying the existence of matter; our bodies are unreal and therefore disease cannot exist in an unreal body. Advocates of another belief, on the other hand, contend that disease is the result of sin; that our bodies are real; and that disease and pain are real; that the work of Christ redeemed the body from the effect of sin.

Making no further comparisons, it is evident that the adherents of these two beliefs hold diametrically opposite beliefs in some respects and yet accomplish the same or similar results. There is only one adequate explanation. The effective principle lies in the common element of faith, or expectation. And it makes no difference, so far as the physiological effect is concerned, how the faith is induced.

From the discussion so far, it has appeared that fear, however incited, produces an abnormal condition in the vital functions of the body; and that faith, however induced, tends to correct the abnormal condition if it exists, or to stimulate the natural vital processes of the body. With these conclusions before us, substantiated as they are by an abundance of evidence within the reach

of any careful observer, a very practical question suggests itself. Is it necessary to become identified with Christian Science, with Divine Healing, or with Dowieism, in order to enjoy the common good that inheres in them all? I am sure it is not. It is not necessary to deny the existence of matter, as Christian Scientists do; for those who believe in Divine Healing effect cures; and they believe in the existence of matter and in the reality of disease. Nor is it necessary to accept the method of those who adhere to one form or another of Divine Healing; for the Christian Scientist has effective faith and does not accept their methods. The irresistible conclusion is, therefore, that the common good inhering in these beliefs is open to any one who will have faith. In my judgment, this common good may be the possession of any man, and should be the possession of every Christian. In order to obtain it, it is not necessary to believe any absurdity or to ignore any of the remedial agencies which the beneficent Creator has placed at our hand. So far as these popular beliefs contain the truth, the vision is sublime; but so far as the truth is narrowed and broken by a crushing mass of absurdities, the vision becomes fantastic and grotesque.

These beliefs are teaching the world a needed lesson. And this lesson is that tonic and curative

powers exist in a certain attitude of mind. Orthodox Christianity has been so busy in preparing men's souls for the future world and has so far neglected the needs of the body, that two great movements have arisen in protest. The one is the Salvation Army; the other movement includes all forms of faith or mental healing. Both of these movements are temporary, for Christianity is learning its lesson. The Christian Settlement will displace the Salvation Army, and will accomplish its work more effectively because more intelligently. All forms of mental and faith healing as distinct sects will cease to exist, when the common good inhering in all of them becomes the possession of orthodox Christianity. But will this common good ever become the possession of Christianity in general? There can be but one answer to this question: the Father is leading his children into the possession of his gifts as fast as they are able to possess them. Christianity, merely as a means of getting into heaven, is passing away; but Christianity as a method of becoming a man in the image of God, here and now, is possessing multitudes of men and women both within, and outside of, our churches. At present most of our churches make the acceptance of certain beliefs a test or condition for membership; God's only and invariable test is character. "He that does good is of God;

he that does evil has not seen God." Christianity expresses more fully the mind of Christ as it changes its emphasis from creed to life. And nothing interests men so much as this present life—its joys and its sorrows; its opportunities and its responsibilities; its bodily and its spiritual needs.

The Founder of Christianity was interested in the whole man. How much of his short life was spent in ministering to the needs of the body! These popular mind and faith cure beliefs are recalling the great orthodox Christian bodies to certain neglected phases of the Master's mission. When orthodox Christianity shall have fully learned its lesson from these popular beliefs, having performed their mission, they will cease to be, and Christianity will come into larger possession of its rightful heritage.

CHAPTER XIX.

OLD TESTAMENT CONCEPTIONS OF SATAN.

"And Satan came also among them."—BOOK OF JOB.

"Human thought deals with divine realities as it can."—WILLIAM N. CLARKE.

"It is an undeniable fact that we cannot know anything whatever except as contrasted with something else."—JOHN FISKE.

"The Hebrew's philosophy was never abstract, always concrete; . . . never scholastic, always in terms of experience."—LYMAN ABBOTT.

THE interpretation of the Book of Job as a dramatic parable makes necessary an examination of the Old Testament conceptions of Satan. For the sake of historical perspective, the Hebrew Scriptures may be divided into three sections: (1) those portions written before the close of the ninth century; (2) those written from the beginning of the eighth century to the close of the Exile; (3) from the close of the Exile to the century preceding the Christian era. Before examining the historical development of the idea contained in the term "satan," it may aid us to look at the primary meaning contained in the Hebrew word. The English word "satan" is a

transliteration of a Hebrew noun which is derived from a verb meaning "to lie in wait," "to oppose," "to be an adversary." The noun, therefore, denotes an opposer or an adversary.

In its generic sense, the word is used in such passages as, 1 Kings xi. 14, "And the Lord raised up an adversary unto Solomon, Hadad the Edomite." If the Hebrew term were not translated, but merely transferred into English, as it frequently is, *e. g.*, when used as a proper name—the passage would read: "And the Lord raised up a satan unto Solomon, Hadad the Edomite."

In the twenty-third verse of the same chapter we read, "And the Lord raised up another adversary unto him, Rezon, the son of Eliadah"; and in the twenty-fifth verse, "he (Rezon) was an adversary to Israel all the days of Solomon." By transferring this term into English, we would read, "He (Rezon) was a satan to Israel all the days of Solomon."

In 1 Sam. xxix. 4, the Philistines are represented as not permitting David to go into battle with them, "lest he become an adversary to us." With equal propriety we might transfer the Hebrew word and read, "lest he become a satan to us."

In Ps. cix. 6, we read:

> "Set thou a wicked man over him;
> And let an adversary stand at his right hand."

This poetical expression consists of a simple synonymous parallelism, in which "wicked man" and "an adversary" are equivalent expressions. And, as we have seen, adversary is equivalent to satan; therefore, "wicked man" and "satan" are synonymous terms.

In 2 Sam. xix. 22, David applies the same term to the sons of Zeruiah.

In Num. xxii. 22, we are told that because Balaam went with the princes of Moab, God's anger was kindled against him; "and the angel of the Lord placed himself in the way for an adversary against him"; that is, for a satan against him.

In Job xvi. 9, a cognate verbal form is used to express the idea "persecuted me." Also, in chapter xxx., verse 21, Job says:

> "Yet thou art become cruel unto me,
> By the might of thy hand thou fetterest me."

Here the term means to catch one, as in a trap.

When Esau is represented in Gen. xxvii. 41, as plotting against his brother's life, a form of the same Hebrew word is used.

Sufficient examples of the use of the Hebrew term "satan" have been cited to show that the primary meaning of the word is that of an adversary or an opposer. This examination will help us to understand the development of the idea

of the Satan which appears in the later Hebrew literature.

The development or growth of the idea of a personal Satan is intimately associated with certain ideas concerning God. In the earlier Scriptures, both good and evil are attributed to Divine agency; God is the source of evil as well as of good. He hardens Pharoah's heart (Ex. viii. 15), smites the first born (Ex. vii. 20), etc. In 2 Sam. xxiv., it is God who is represented as moving David to make a census of the people—an act for which he is punished.

Later, or perhaps at the same time, other writers try to exempt God from being the source of evil. Evil is therefore ascribed to subordinate beings, who are first merely the agents or servants of Jehovah, who execute the Divine will. These subordinate beings come to have such a hearty sympathy with their office, are so zealous in carrying out the Divine decrees of vengeance, that, while they remain faithful servants of God, they are identified with their work of hostility to man, and are regarded as man's adversaries.

One of the earliest attempts to transfer evil activity from Jehovah to a subordinate supernatural being is found in the *naive* situation depicted in 1 Kings xxii. 19-23: "I saw the Lord sitting on his throne and all the host of heaven standing by him.

"Who will deceive Ahab, that he may go up and fall at Ramoth-Gilead," asks Jehovah.

And one said on this manner; and another said on that manner. And there came forth the spirit (*i. e.*, a certain well-known spirit, recognized as an adept in carrying out deceptions), and stood before Jehovah, and said:

"I will deceive him."

"How?" asks Jehovah.

"I will go forth, and be a lying spirit in the mouth of all his prophets," replied the spirit.

The writer represents Jehovah as well pleased with the spirit's ingenuity as he bids the spirit,

"Go forth and do so."

This spirit is represented as one of the host of heaven; and his suggestion and his part in carrying out the deception is an attempt to relieve Jehovah from being responsible for the evil. These conceptions reflect the thought of some portion of the second period (*i. e.*, between the beginning of the eighth century and the close of the Exile).

The conception of the satan found in the prologue of the book of Job is similar to the one last mentioned: it is, however, more specific in that the term used is employed as a proper name. Instead of the spirit, *i. e.*—a certain well-known spirit accustomed to carry out the severe decrees of Jehovah—we have the Satan. This member of the heavenly host is in good standing among

the sons of God. Because of the nature of his work he has come to be called by its distinguishing characteristic. A hangman is known by the function he performs in society; so, with reference to the satan, the term as first used does not reflect moral qualities at all—only function of office. But naturally the agent becomes more and more identified with the functions of his office.

Mention has already been made of the passage in 2 Sam. xxiv. 1, where God is represented as being the one who moves David to make the census. This account belongs to the oldest literary period—some time before the close of the ninth century. In 1 Chron. xxi. 1, Satan is represented as inciting David to make the census. This passage belongs to the third section or later Scriptures, and is placed over five hundred years after the first account given in 2 Sam. xxiv. 1.

These two passages describe the same events: the first embodies the thought of the earlier period—God is the source of evil as well as of good; the later writer, describing the same historical event, puts into the account the interpretation of his own age. It was not God, but the satan, who incited David to number the people. These passages thus represent two distinct stages of thought as to the source of evil.

Another phase of the conception of Satan is

brought out in the third chapter of Zechariah. Here the satan seems to have become so much in love with his work—that is, of accusing men and of being their adversary—that Jehovah gives him a sharp rebuke. Here, Satan begins not only to appear, in Hebrew thought, as the adversary of man, but also in opposition to God.

In the second and third chapters of Genesis, which belong to the second period of literary activity, there is no development of the idea of Satan, though an excellent opportunity is presented. In the account given there, we have no attempt to represent the serpent as Satan in disguise. The serpent is as natural to his surroundings as are the fabulous trees.

A later writer, however, interprets the Genesis narrative in the spirit of his own age. He says, in the Book of Wisdom, that God created man for immortality; the satan, disguised as a serpent, because he is man's adversary, seeks to destroy man. This is the first recorded attempt to identify Satan with the serpent.

Nowhere in the Hebrew Scriptures is Satan represented as a fallen angel, or as the head of a spiritual kingdom. The conceptions of Satan in the Old Testament are a natural development in the thought of a monotheistic people, who believed in a good God, and yet who felt that they must account in some way for the evil in the world.

CHAPTER XX.

THE RELATION OF HUMAN PROGRESS TO THE KINGDOM OF GOD.

"Thy kingdom come."—JESUS.

"What we need is the increasing recognition that the domestic, economic, commercial, social, political and ecclesiastical spheres are all partial and coördinate phases of the life of service to the one God who is immanent in them all."—WILLIAM DE WITT HYDE.

THE petition "Thy Kingdom come" should mean something definite to each one who uses it. We comprehend a thing only in its relations to other things; a movement only in its relations to human interests in general. What relation has the Father's kingdom to the ordinary, every-day activity of his children? Is it concerned only with the activity of the church; or has it a real connection with all human interests, with the activity of man as man? The definiteness and scope of our meaning when we use the words "Thy kingdom come" depend upon which of these conceptions lie back somewhere in our minds. If God's kingdom touch only certain interests of man, the petition will mean one thing;

if, however, our conception of the Father's kingdom is that it touches man in all his interests, the petition is quite different in its meaning.

We are asking, therefore, a question that is fundamental in our religious thinking when we inquire what is the relation of human progress to the kingdom of God. Let us look first at the forms of government, laws, and social institutions. Are these apart from the kingdom of God?

What is a government, a law, a social institution? How do they come into existence? The process is recorded in the history of every nation; in fact, it is going on about us all the time. In the earlier forms of government, the governed exist for the ruler; it is the domination of the strong over the weak. A man is chief or king, because he has power. Higher types of government come into being as the governed come into possession of their rights. It is an error to regard the State as constituted in the surrender of the rights of the individual; the State comes into existence and is developed only as the individual realizes his rights. All laws that are conducive to the welfare of man are good laws because man has apprehended the laws of right and justice, which are the will of God. All social institutions, the prison, the reform schools, charitable institutions, hospitals, social settlements, are man's attempts

to realize his own rights and safeguard them, and to assist and protect his neighbor.

Of this development of government, of laws, of social institutions, what shall we say? Governments have advanced from that stage in which the governed have no rights to that form in which every man may govern himself. Laws that made might the arbiter of rights have given way to those that recognize the rights of the weakest members of the State. Social institutions have come into existence and are constantly multiplying, which aim to protect, to reclaim, to develop the members of society. All of these things are vitally connected with the welfare of man. Now, are the interests of God and of his children so different that he cares nothing for what is so vitally connected with man? Rather, are we not compelled to say that every advance in forms of government, every advance in laws that conserve and protect the individual's rights, every advance in the efficiency of social institutions whereby the weak and the ignorant are aided by the strong and the cultured, are also advances in the coming of the kingdom of God? When we pray "Thy kingdom come" we may mean, if we will, that social institutions, laws and governments may be further developed so as to aid more effectively in helping the weak, caring for the sick, educating the ignorant, reclaiming the fallen, reforming

the vicious, conserving and protecting the rights of all. Surely, in all these things, the Father's interests are one with the interests of his children.

The social and political interests of man are far-reaching in their effect upon human progress and welfare; there is, however, another realm of activity which, while it may or may not surpass the other in importance, does vastly surpass it in the extent that it occupies the attention of the majority of any people. This sphere can be no other than the industrial, the mechanical, the scientific. Is the kingdom of God connected in any real way with this realm of human activity? In breathing forth the expression "Thy kingdom come," are we asking for anything that concerns the largest department of human interests, the realm in which men, women and children toil for daily bread? May we not ask again, Are the Father's interests so remote, so different from those of his children that the industrial world, the world of work and toil, is beyond his reach and care? When we pray "Thy kingdom come," does the petition, or rather may the petition, have anything to do with labor-saving machines, control of natural forces, improved methods of agriculture, scientific investigation? If advance in these departments has contributed to the well-being of man, with this advance, in and through

it, the Father's kingdom has been coming into the possession of his children.

The question then is, Have the labor-saving inventions contributed to the well-being of the race? Let us see: The three great labor-saving inventions of the century are the sewing machine, the typewriter, the harvesters. Every individual in every department of life is influenced to some degree by these labor-saving inventions. The sewing machine is the housewife's indispensable companion. Garments that would take her days to make by hand are made on the machine in a few hours; this leaves her more time to give to self-culture and to the training and companionship of her children. The typewriter, with one or more stenographers, enables one man to conduct personally a business otherwise impossible. It enables a multitude of men to dispose of their large correspondence in a short time. The hours thus saved are so many added to life, which may be spent in benevolent activity, in self-culture, or in getting acquainted with the members of one's own family. The machine harvesters reduce the expense of living and make good bread, good flour within the reach of many poor families who could not formerly afford it.

These and the countless other labor-saving inventions, many of which contest the first place of importance assigned to the ones I have men-

tioned, have wrought a greater revolution in the activity of man during the past century than occurred during all the previous centuries in the history of the race. It is almost impossible to exaggerate the change that has taken place for the better during the past few generations! While we have been praying "Thy kingdom come," the Father has been answering our prayer, but in a way that many of his children have failed to comprehend. In its wider scope, this prayer expresses the longing of the human heart to cooperate with God in making this world a suitable home for the earthly life of his children.

The kingdom of God comes as man comes into the thought and purpose of God. Every advance in the control of natural forces, every new discovery in science, every new law or fact added to man's knowledge of the universe in which he lives, is a step into the kingdom of God. At this point, this distinction should be borne in mind. Such knowledge may not be a step into the kingdom of God for the individual who makes it; his character may be such that while God is working through him, while as a discoverer, he is reading God's thoughts and making them known to the world, he himself may be an ungodly man. But through these discoveries in the realm of natural forces, through the numerous mechanical inventions, whether brought about by good men or

bad, the race comes into possession of the benefit; man comes into his Father's kingdom; God is answering the prayer of his children.

This larger view of the coming of God's kingdom gives a sacredness and a dignity to all improved and more intelligent methods of cultivating the soil. For the gardener and the farmer are co-operating with God in supplying suitable food for his children. Improved methods are simply more intelligent co-operation on man's part—man coming into the Father's kingdom. Inventions are produced by the application of mechanical laws to a certain end. A few of these laws and principles man has already discovered; he has entered a little way into this part of his Father's kingdom. No man can tell the vastness of the region on the border land of which man is now standing. The dream of to-day becomes the reality of to-morrow. The realm of the impossible—who dare draw its boundaries? For, as we pronounce a thing impossible, lo! it is accomplished; it becomes a fact, and soon a commonplace occurrence.

The realm of the mysterious recedes as man understands the laws and the forces about him. To the savage how much that is ordinary and commonplace in modern civilization must appear wholly in the realm of the miraculous! Imagine even the consternation of a Pilgrim father should

he awake from his sleep of two and a half centuries! Recall the gain in communication of ideas, the gain in rapidity of travel, the gain in labor-saving inventions, the gain in command of natural forces, and we begin to comprehend what God has done in answering the petition, "Thy kingdom come." The Father is leading his children into the kingdom of his power.

The welfare of his children is the object of the kingdom of the Father. The ability to produce fire at will is a prime factor in the development of man. Primitive man knew of fire only as it resulted from the lightning's stroke or from the eruption of a volcano. In some way, so far back in the history of the race that its origin is lost in the mist of prehistoric periods, man discovered how to produce a fire by using a flint. For thousands of years this remained the method of producing fire, and the cultured and civilized had little advantage over the barbarian and the untutored savage. Who can estimate the far-reaching influence of the invention, in 1827, of the sulphur match?

Illustrations of man's advance into his Father's kingdom abound in an embarrassing profusion, in all departments of activity. The possibilities of electricity, the possibilities suggested by the Roentgen rays and the wireless telegraphy give almost unbounded impetus to thousands of dis-

coverers and inventors. There are good grounds to believe that the inventions and discoveries of the past quarter century are only a beginning, a step into a vast realm lying just beyond. The abundant and unrelated phenomena illustrating the influence of mind over matter; the occasional instantaneous communication of mind to mind when separated by long distances; these and other psychical occurrences concerning the laws of which we know very little or nothing indicate the largeness of the field in this sphere of human activity that awaits the possession of man.

The custom is so common to divide life into two sections, in one of which to think of God as having great interest, while from the other, which includes the vaster part of man's interests, God is excluded. This surely is a pernicious division of life, for whatever is connected with the well-being of man is not separate from the kingdom of God.

But the advance of the kingdom of God is not confined to the development of higher forms of government, juster laws and more efficient social institutions, nor to more intelligent co-operation with nature in producing food supplies, developing labor-saving machines and controlling the natural forces; these are a true part; but man is coming into his Father's kingdom in another and higher way. The peace and happiness of the

individual depend ultimately upon his quality of spirit. To advance in quality of spirit is the one thing most needful to all. The kingdom of God comes among men as they believe in Jesus Christ. Each one of us comes into the kingdom of the Father as we come into the spirit of true sons. Jesus is the perfect Son of God. We become sons as we have in us the same mind, the same quality of spirit that was in Jesus.

Man comes into his Father's kingdom usually step by step. Every sin conquered, every evil habit overcome, every act of self-denial for a higher good or for the good of others, every noble aspiration cherished, every unselfish thought or helpful action, is a step into the kingdom of right action, the kingdom of goodness, which is the kingdom of God.

There is in some quarters a cry raised that the world is growing worse; that of all ages of the world this is the most evil. This reminds one of the adage: "There are none so blind as those who will not see." For at the present day more individuals than ever before are studying the life of Christ; more than ever before are intelligently studying the Bible in Sunday-schools and in Y. M. C. A. classes; the religious literature is not only vaster in quantity, but more commanding in its appeal to thoughtful men and women; the Christ spirit finds fuller expression than ever

before in the founding of homes for incurables, for the insane, for the orphan, for the aged and the unfortunate; in founding hospitals, city missions, social settlements; in perfecting our public school system, in founding colleges and universities; in establishing industrial schools, reform and industrial farms; more intelligently than ever before men are reading God's thoughts in the rocks, among the stars, in chemical compounds; more than 82 per cent. of the area of the earth is governed by powers professedly Christian, while only three hundred years ago but 7 per cent. was governed by Christian powers.

What do these things mean? God, to a degree above what we have been able to ask or think, has been answering the prayer, "Thy kingdom come." The central interests of the Father's kingdom on earth are undoubtedly included in the Christian church. But the kingdom of God is not bounded by the limits of the church; it is vitally connected with all human interests. The Father's interests and those of his children are one. Every advance of human progress is an answer to the petition, "Thy kingdom come."

CHAPTER XXI.

LOOKING AT THE UNSEEN.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—PAUL.

"He may boast that he believes merely in the things which he sees. . . . But he proves a believer in character, in righteousness, in unseen ideals, in duty."—CHARLES F. DOLE.

". . . Men to whom the Christian realities are living things, felt in their greatness and importance."—WILLIAM N. CLARKE.

AFTER an absence of many years you have perhaps visited some well-known spot of your childhood days. One of the first impressions of such a visit is the contrast between the unchangeableness of nature and the great changes that have taken place in your own inner life. The scene stands before you almost as you left it years ago. The hills, the valley, the winding stream, seem the same as if you had left their presence only yesterday. The stream in which you caught your first fish, the little brook with just enough water to turn your water wheel, the hill down which

you coasted on frosty moonlit nights—how the old-fashioned home-made sleds, made of good seasoned hickory, could go; how the sled would leap into the air when it came to the jumper made of a rail with some snow thrown over it, and how tightly you would have to cling when it struck the snow again to continue its course with accelerated speed! And the woods—what memories cluster about a piece of woods near one's childhood home!—all of these things, the woods, the stream, the valley and the hills, remain with changes too slight to attract attention.

But what changes the ten, twenty-five or fifty years have wrought in you! How different is the world of your inner life, your hopes, ambitions, aspirations, opinions, ideals. The things seen, the hills, the valley, the stream, have changed so little that they appear eternal compared with the surge and flow and transformation of the inner world of feeling and ideas.

The comparison at first seems to warrant the reversal of our text—the seen is eternal, the unseen is temporal and fleeting. And how easy it is to believe it! How easy to live for the things that we can see and feel, that we can eat and wear and buy or sell. But a little closer contemplation of the scene leads to a different conclusion. The stream is not the stream you saw years ago; every moment it changes. But the unseen power

of gravity that continues to draw the ever-changing particles of water downward to the great ocean, this is unchanged. The hills and rocks have not remained the same; the action of rain and heat and cold is sculpturing the earth into different form, tearing down and building up, making only to unmake, as if anxious to show how many designs are still in reserve. There is probably not a rock within your sight that was not at one time sand and destined to return again to minute particles. The soil in the fields is constantly changing, giving its substance to various kinds of vegetation. But the natural laws of chemical affinity, which you cannot see, but whose effect you see about you everywhere, are untiring, ceaseless, unchanging. The woods, untouched by man's ruthless hand, appear as you left it years ago. But a moment's thought shows how untrue a superficial appearance may be: individual trees here and there have died; young trees of various kinds, protected from the heat of summer and the cold blasts of winter's storms, by the greater height of the older trees, are making their way upward into the responsibilities of forest life. Examine closely: everything we see or touch, the old tree, the monarch of the forest as well as the little shrub, is passing through the great cycle of growth and decay. That which we do not see—the forces of life and of decay—

this unseen environment, is eternal. The things that are seen, the hills, rocks, woods and valley, are temporal; but the things that are not seen, life forces and natural laws, are eternal.

St. Paul makes a most practical use of this truth in his own religious experience. By contemplating the unseen and eternal realities of life, he gains power to live above the life about him; gains power to speak of his extraordinary hardships and severe persecutions as "light afflictions" which endure but for a moment.

This principle to which Paul alludes is well-known and more or less familiar to every one. Who of us does not know that there are more than one way of measuring time? Some days when the hands of the clock point to a certain hour, it seems to us as if many times that number of hours had passed, so slowly and leaden-winged each moment has been. If the work at hand is irksome, if we are performing our task because it must be done, a matter of daily bread or duty, the hours pass slowly and we become impatient with their interminable length. But how the hours fly with ever-increasing speed when they are filled with work which absorbs and possesses us! We become almost oblivious to time. Does the mother whose deepest joy is found in caring for her children and her home watch the hands of the clock as does the maid who has no interest

in her work? Two men are working side by side: to one, the hours and days drag wearily, to the other they are like horses racing, each trying to outdo the rest. There are few things that tend "so much to brighten or darken our life as the measure we are at one with the calling or the career we have chosen."

Herein we find one of the elements of difference between the artist and the artisan. No man can write a worthy poem, paint a picture of character and soul-expression, or do any kind of work of the highest order simply because he is paid to do it. The music, the poem, the picture, or whatever other form work of high order may take, must be a free expression of the powers of the man or woman who does it. The artisan imitates, follows rules and may copy or reproduce what another has already done; he may be diligent and skilful. But his work is unlike that of the man who "is free, individual, constructive"; who "sees the highest possibilities of the material which he commands, and the most delicate uses of the tools which he employs"; who "gives the familiar and the commonplace a touch of immortality by recombining or reforming it in a creative spirit." The one looks at the things that are seen and tries to imitate them; the artist, on the other hand, is the man in any realm of work who sees the unseen and finds no rest of spirit until he has at-

tempted to make the world see what he has seen.

St. Paul carried this principle up into its highest use, the art of living. Not all men have so employed it. Like any wise and beneficent gift, the power of insight has been put to ignoble uses, of which gambling is the most common form. The successful gambler is far-sighted, sees the probable results of movements and tendencies, or of certain combinations, and leads the unwary into a pit at his mercy. The gambler cultivates ability to see the unseen; but his motive is selfish, base, and unworthy. He is putting to the lowest use one of God's highest gifts, the power of imagination.

This divine gift, intended to enable man to enter into the closest fellowship with God and everything noble and true, becomes an instrument of destruction in the hands of the writer who, with entrancing grace of rhythm and skilful invention, causes unworthy or immoral characters to live and act in song or story. How many young lives have been made unsatisfied with their lot by reading stories untrue to the principles of real and serious living? Suggestions of unreal and unworthy living have been begotten in many a mind by books in which the favored characters lived an unreal and unworthy life. But there are few greater influences for high and noble living than the book in which mean and selfish living,

low and unworthy principles and motives are set forth in their true character, followed by their just and natural consequences; or the book in which characters in the plain and ordinary circumstances of life, circumstances like yours and mine, live and act so that they embody our own unexpressed aspirations and ideals. Such books, whether of biography, history, or fiction, are among life's greatest teachers. The power of such characters, whether real or ideal, is among the invisible and eternal forces working for the elevation of the race.

St. Paul lived above the annoyances, the hardships, the trials and the sufferings that were incident to his life, by contemplating the unseen spiritual realities. What were these unseen but eternal things which gave him such power? Are they not included in a list that he gives us: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance or self-control? None of these can be seen: they cannot be measured or weighed, bought or sold. Like the great natural laws of gravity and chemical affinity, we know them only by their effects. Living in the presence of love and goodness and their associated virtues and qualities of spirit, Paul became insensible, to a large degree, to the undesired things of his life.

And this experience has not been peculiar to

Paul. Do we not all have in mind individuals who have endured the greatest sorrows and disappointments, who have been patient in affliction and intense suffering, have been upheld and sustained in these trying circumstances so that their lives have been almost a marvel to us? Yes, in every generation and in every Christian community such strong, patient, peaceful, long suffering men and women have lived. It may be that they are weak and feeble in physical strength and little able to fill any place in the great and manifold activities of our industrial life. But the world could spare any ten of its strongest men or most capable women better than one of these. For there are many who could take the place of the ten, but how few are qualified to follow in the steps of those who are teaching, as only those who suffer can teach, that the afflictions of life are light and momentary when life is lived with the eye couched to see the things that are unseen and eternal? These lessons can be but poorly taught by word, can be merely suggested; they need to be embodied in life and character.

Herein we see the gracious provision of a loving Creator; the life that suffers most may thus be made the greatest benefactor to the rest of the community; such a life may be made the greatest benefactor if it is lived in the presence

of things that are eternal. Such a life teaches the sustaining power of the unseen, invisible fellowship of God, in whom all eternal things exist and have their being.

And is not one of the supreme needs of our life to learn this lesson more and more fully? It is so easy to live in and for the things that are temporal: the temptation comes sometimes to make these the end and object of all our endeavors. The man of business who wins success by untruthfulness or fraud; the man or woman who compromises convictions in order to secure recognition in society; the student who starves his soul while cultivating his intellect; the worker in any realm of activity who sees only the temporal and over whose inner life these things are coming to have supreme power; for all of such lives there is only one hope—it is the cultivation of the ability to contemplate the things that are unseen and eternal.

And to Paul these qualities of spirit were not seen as abstractions. The power of abstractions is cold and unproductive—like the rays of a moonbeam, good in their place, but no substitute for the energizing, life-giving sunlight. Love, goodness and self-control as abstractions have some power; but when embodied and expressed in personality, take unto themselves added and hitherto unknown efficiency and power. The un-

seen and eternal qualities of spirit which so influenced the life of Paul that he called his severe afflictions but light and momentary were all embodied in the life of Christ, his Master and Lord. His unseen presence was the spiritual environment which sustained and nourished his inner life. No change of circumstances, no lapse of years, no amount of hardship or persecution, could separate him from the sustaining fellowship of Jesus Christ. In the midst of obstacles that would have crushed an ordinary man, Paul exclaims, "I can do all things through him that strengthens me."

Through the intensity of his spiritual perception Paul made the presence of Jesus more real than that of any earthly companion. His contemplation of the unseen Christ was definite and therefore one of power, renewing his inner life day by day. Was it a matter of temperament that Paul could do this so effectually? Some people are by nature intense, while others are not. This is true; we should not overlook the difference in our natural endowments; and we should not expect different natures to conform to any one type of religious experience. But when all of this has been granted, each individual may strive in his own way, by the exercise of his own special powers, to attain to a clearer and a more definite conception of Jesus Christ. If we under-

stood that clearness and definiteness of spiritual vision, power to realize the presence of the things unseen and eternal, if we could realize that this was one of the highest attainments of human existence, would we not give more time to its cultivation? For some of the arts, many of us have no equipment by nature; we may not be able to paint a picture or write a poem, or perform any work outside of our commonplace daily tasks. Many of us, if not all, lead busy lives, filled with the commonplace duties of the day and the hour. But each and all of us are equipped by nature for attaining skill in the art of true and worthy living—we may, if we will, open our lives to the transforming and renewing fellowship of Christ; be the circumstances of our daily life exacting and severe or free and joyous, in either case it rests with our own selves whether we go through life with our faces turned toward or away from God; it rests with us individually whether Christ is to us a vague unreality, or a Saviour giving us power and victory over sin.

When the time comes for us to lay away all distinctions of rich and poor, educated and uneducated, high and low, when, stripped of all of the incidents of this life, we pass into the region beyond, where there is only one language, where tongues have ceased and knowledge has passed away, the soul that loved and lived for Jesus

Christ will have in itself "the elements of its happiness . . . welling up with inexhaustible fullness from the eternal springs" of eternal Being. Then, the things that were seen will have passed away because they were temporal; but the things that were not seen to the physical sense will have become the seen and tangible things of the realm of spirit.

In view of the sure and inevitable trend of every life toward that region that lies just beyond the present world of things seen and temporal; in view of the higher worth and usefulness here and now of a life which embodies and expresses love, goodness, peace, and self-control; in view of the power that looking at things unseen and eternal has to sustain one amidst the inevitable sorrows and trials of human existence; in view of the countless number who have been transformed into living witnesses of the power of a fellowship with things unseen and eternal; in view of these considerations, let us bow our heads and ask God to remove whatever hinders us from a clearer perception of things spiritual and eternal. Let us ask that all unworthy and soul-destroying practices be put far from us; that all impure and uncharitable thoughts or motives be consumed in the cleansing touch of the Holy Spirit; that any duty undone or sacrifice unmade, which are necessary for a closer fellowship with our Saviour,

may be seen as a door into a larger life, and willingly undertaken by us; let us ask that we may enter more earnestly into that culture of soul which shall enable us to measure our lives, not by days and years, but by thoughts, deeds and fellowship with our Saviour Jesus Christ.

CHAPTER XXII.

THE GIFTS OF THE OLD CENTURY TO THE NEW.

"Lord, thy pound hath made ten pounds more."—PARABLE OF JESUS.

"God is so great that he can make use of imperfect agencies."—WILLIAM N. CLARKE.

"Awaken us to feel how great a thing it is to live at the end of so many ages, heirs to the thoughts of the wise, the labors of the good, the prayers of the devout."—JAMES MARTINEAU.

THE close of a year suggests the mood of retrospection. How much more the passing of a century! Yielding, therefore,, to the mood of the hour, let us consider some of the gifts which the old century is passing on to the new one.

The first package which attracts our attention is a bundle not unlike an armful of diplomas. We examine the label and read "Unsolved Problems." Our interest grows and we open some of the rolls. Of course, the first topic that greets our eye is "Trusts." We open others and read "The Multi-Millionaire," "The Underpaid Workman," "The Overworked Woman and the Idle Man," "The Chinese Problem," "The Philippines," "The Political Boss," "Mental Ther-

apeutics." Leaving many of the rolls unopened we read one more, "The Problem of Aerial Navigation."

When we have considered the great changes that have been brought to pass during this century, when we have compared our present industrial and social life with that which existed a century ago, has it not seemed that we could not expect a proportionate advance during the next one hundred years? At first it would seem simply impossible. When we stop to consider the real facts, however, we find that the present century is passing on to the next one a score of unsolved problems, the solution of only a few of which will modify industrial conditions and promote the welfare of the race as much as the problems that have been solved in whole or in part during the past one hundred years.

There is no occasion for us to weep as if there were no more worlds to conquer. As perhaps never before in the history of the human race unconquered worlds are challenging our attention. These are not worlds of unexplored territory or of peoples to be subjugated. They are conditions of society which need to be understood, natural laws which we know to exist, but which we do not comprehend, human activities which need our fullest investigation, in order that the forces of society may be so adjusted as to conserve the in-

terests of all, and especially to conserve the interests of the weak.

We are beginning to learn that any abnormal condition in society cannot be remedied by violent denunciation. What is most needed is that we understand its causes. For instance, take the problem of the saloon. How much energy and money and valuable time are spent in denouncing the liquor traffic. If the saloon problem is ever to be solved, and I believe it will be, the solution will never be attained through denunciation. It must come about by removing its causes. In order to find these causes we must enter into a careful and prolonged investigation of all phases of the problem. With a large class of people who frequent the saloon, the cause of their presence there is the social element. Man craves the society and fellowship of his friends, and the less resourceful the individual is to minister to his own inner needs by reading, the more he will seek the presence of those who are naturally his comrades. The home surroundings of those who frequent the saloon are usually such that it is a relief to escape from them. How to remove the conditions that make the saloon inevitable is the real problem in temperance reform.

Quite another problem is that of the Multi-Millionaire Employer and the Underpaid Workingman. The millionaire is almost entirely a

product of the present century. The great revolution that has taken place owing to the introduction of machinery in every realm of industry has resulted in the centralization of the wealth of the world in the hands of the few. The condition has become so strained that violent measures are being used to secure a more general distribution of wealth. If our industrial conditions permit the few to amass immense fortunes while the many whose labor produces the wealth have to struggle for the necessities of life, we may expect the frequent recurrence of wealthy men's children being kidnapped and held for ransom. This, of course, is a drastic remedy, and one which meets with our severest disapproval. The problem has a legitimate solution, which we await for the coming century to work out as one of its important contributions to the welfare of both the millionaire employer and the struggling, underpaid laborer. The solution of this problem, the just distribution of wealth, will add to the happiness and well-being of humanity in a similar manner as did the abolition of legalized slavery, in that it will benefit both the employer and the employed.

The use of electricity as a motor power has accomplished a great change so far. Its generation by water power and its application to general travel will produce even greater changes.

Aerial navigation is within the reach of possibility, but its practical application is a problem which the new century may solve.

We pass on to the new century also the interesting problem of Mental Therapeutics—the influence of the mind over the body. In the various beliefs which set forth the doctrine of divine or mental healing, the truth is mixed with much that is incredulous and irrational. Every individual may know that the mind has power to influence the functions of the body; but not every one knows the limits and bounds, the conditions that are favorable and unfavorable. So much has been taught by people who are not qualified to give an intelligent opinion on this subject, so much error has been mixed with the truth, that we pass on to the next century the task of setting forth what is true, what the limits and applications of mental or divine healing.

Much of our hope for the future is based upon the unsolved problems which confront us to-day. Their nature and their magnitude will call forth the best energy and devotion of workers along these various lines. If we had no problems to bequeath to the new century, if we were conscious of nothing that needed to be done, our life would become stagnant; national and individual decay would follow. But so long as we have our problems, problems the solution of which minister to

the real needs of humanity, we may expect our nation to advance. We see, therefore, how important to the life of the new century are the unsolved problems of the century that is passing.

We have looked at only one bundle of gifts from the old century to the new. Here is another bundle. It is even larger than the other; and is labeled "Achievements." Many recent books and articles have been written to set forth the achievements of this wonderful century. Some of the more significant achievements may be indicated briefly.

One hundred years ago and before, the higher education of woman was impossible owing to the time required in the average home for doing the necessary sewing. The higher education of woman was unthought of until labor-saving machines had released her from duties that absorbed all her time. And chief among these labor-saving machines is the sewing machine.

Since the founding of Vassar College, in 1865, schools and colleges for women have increased rapidly, and though Oberlin opened its doors to women in 1850, co-education did not meet with general favor till 1870, when the University of Michigan also opened its doors to women. While this movement is due to more causes than one, it rests largely upon the introduction of labor-saving machines into the home and the transference of

domestic weaving to the factory. The two other great labor-saving machines which are entirely new in this century are the typewriter and the harvester and thresher. Each of these have worked a revolution in the industry of the world.

These and other countless labor-saving machines are not merely material things; they are vitally connected with the enlargement and the enrichment of man's inner life. If rightly used they would enable man to do the world's work in one-half or much less than one-half of the time which would be required otherwise. At least one-half of life is thus redeemed from necessary toil and may be devoted to self-culture and works which are philanthropic or benevolent. This is the lesson we need to learn. If we have used these labor-saving devices simply to amass money that we cannot use and that disturbs the equilibrium of society, we have perhaps missed their true and highest use.

Another achievement which the old century gives to the new one is our present methods of conveying thought. A century ago the post boy galloped from town to town and the stage coach was the common carrier for communications between business houses and private individuals. No change had been made since the early days of antiquity. The message must be carried by man or beast, or by the ordinary conveyance on water.

The telegraph and the telephone are so interwoven in all of our modern life that we can scarcely imagine a condition of society without them. The uses of these inventions are greatly perverted when they foster gambling and grain and stock speculations. They are in their higher and legitimate uses important means in the emancipation of man from the necessity of spending all his time in doing his required work. What he does with the time saved depends on the man: the highest use is self-culture and works of mercy.

Another achievement which has a large bearing on the well-being of man is the Argand burner. During many previous centuries there had been no improvement in lamps. Some were more costly than others, but the principle of all was the same—a cup of oil and a wick. The Argand burner introduced a current of air in the midst of the flame, and by the means of the chimney secured a steady and desirable light. Few achievements are more worthy than this one. This, with the appliances for using electricity for lighting purposes, we present to the new century.

Some mention should be made of photography. How changed the world would be without the photographs of friends, landscapes and familiar and unusual objects! Many stars have been located by the camera, which were unperceived through the most powerful glass. And who will

say what part the X-rays are destined to occupy in surgery and other realms?

Perhaps the highest achievement during the century from a purely scientific standpoint is the spectrum analysis. Before this discovery we were in doubt as to the composition of the sun and the planets and the stars. Now we can penetrate to the remotest star whose light comes to us and learn the composition of that heavenly body.

I have mentioned these unsolved problems and these achievements as some of the gifts of the old century to the new one. The field is boundless, and one is perplexed by the profusion of achievements and unsolved problems. The next gift should be perhaps included in the class we have been considering, but for the sake of clearness we separate them. What does the old century give in the way of spiritual achievement or advancement? It is evident to all that this century has added some real contributions to the advancement of the race along the lines of discovery, invention, and the application of natural forces to the world's work. We must not put these in a class by themselves and think of them as separated from the true life of man. So in making the question concerning the spiritual achievements of the century we must not think of any true advance of man as wholly separated from his inner life. Yet there is a sense in which we may speak

of spiritual achievements in distinction from other advancements. So we repeat the question: What has the century achieved spiritually?

For one thing, we may answer, there has been the removal of the unnatural, twofold division of life into the sacred and the secular. You know the division. Life was divided into two parts, and one could so live, could so think of life, that these two parts were quite separate. Certain duties and certain activities were sacred; others were not. This division of life into sacred and secular fostered a double life in man. At church and when engaged in his devotions he was religious; in his pleasures and in his business he lived in an entirely different realm. One of the real gains, therefore, is the breaking down of this separation of life into the sacred and the secular. No longer can a man separate his religion from his pleasures or his daily work. All work to the religious man is service to God. It is the spirit that we put into our work that determines its quality. This view of life glorifies the daily commonplace activities which occupy the most of our time. When followed to its logical conclusion, it tends to solve all of our abnormal social conditions. The employer will not take advantage of his employed if he regards his business in the same light that he does his worship and devotions, if all of his life is a service to God. Neither will the man

who is employed neglect or slight his work if it is a service to God.

In addition to the breaking down of this division of life into sacred and secular activities, the present century has witnessed to a large degree the disappearance of prejudice and hostility between various religious bodies. In all Protestant denominations there is a growing tendency to recognize Christian character wherever it is found. We ask that we be permitted to hold whatever beliefs best interpret for us the realities and experiences of the religious life. This is what each denomination asks. Our gain has come in placing the emphasis on the fact of the religious life rather than upon any creedal expression of it.

This removal of antagonism and prejudice is a gain which will be of immense, incalculable strength to the cause of the Master whom we all serve. It will keep a denomination from attempting to locate a church in a town which has already as many churches as the population can support. Recognizing the other churches as thoroughly Christian, the question becomes, Is there need for another Christian church in this or that community.

I suppose it is impossible for us fully to appreciate the feeling of hostility and prejudice that existed between various denominations a century ago. It would seem that they were almost as

intent upon fighting one another as they were in their opposition against evil. Antagonism is now a thing of the past. We await what the new century will do along the line of co-operation and federation.

Passing by many other gains in ideas and ideals we have yet our greatest gifts to inspect In scientific advancement we give to the coming century more than all the other centuries combined gave to this one; in education, both in method and aim there has been a creditable advance; in the administration of justice, undue penalties have been removed from minor offenses and graver offenses are more often visited with penalties commensurate to the crime; in religion there has been a general advance in the removal of antagonism between churches, and in breaking down the unwarranted distinction between the sacred and the secular activities of life.

Our chief interest, however, does not lie in what man has done, but in man himself. It is true that there is a vital connection between the worker and his work, yet the man is more than his work, and may be considered apart from it. Who can measure the influence of the character and personality of Abraham Lincoln or of Robert Lee, of Whittier or Lowell, of Channing and Emerson, of Beecher and Brooks and Spurgeon? Who will tell us the worth of Frances Willard and

Clara Barton and others qualified to be named with these? We present these as our choicest gifts to the new century!

And along with them the old century gives to the new one a countless multitude of men and women who in their own commonplace, unnoticed sphere have lived nobly, have sacrificed truly for some worthy object, have according to their opportunity and ability as truly served God and humanity as those whose sphere of service and whose unusual ability brought them before the eyes of an admiring world. The Christ-life lived among men in humble or exalted sphere is the choicest gift from the old century to the new.

As we are a part of the old century, let us ask ourselves, What is our gift? If we have anything in our hearts which separates us from God, let us turn from it, forsake it and leave it behind in the old year and in the old century. If there exists anything between man and man which is destroying the happiness of either or both, if there is any form of un-Christian feeling in any heart, shall it be taken into the new century? If you have not given your heart to God, if you have not accepted Jesus Christ as your Saviour and Lord, will you not do so and carry a changed attitude of heart and life into the new century? As we give ourselves to God we qualify ourselves for his choicest gift.

CHAPTER XXIII.

ADDING TO OUR INHERITANCE.

"Others have labored, and ye have entered into their labor."—JESUS.

"The God-given mandate, *Work thou in well-doing,* lies mysteriously written . . . in our hearts; and leaves us no rest, night or day, till it be deciphered and obeyed."—CARLYLE.

"The standard of obligation for an individual at any given time is the best that is known to him. . . . One who really does the best that he knows will [soon] know how to do better."—WILLIAM N. CLARKE.

Of the general truth of this text there is an unlimited abundance of illustrative matter everywhere. From the earliest moments of the day through every successive hour to its close we are reminded that others have labored, and we have entered into their labor. The food and clothing, pictures and books, conveniences for travel and communication, tools and materials for our daily work—what an army of men, women and children have toiled to supply these our needs for a single day! The suggestion incites the imagination, and the activities of the world seem to exist for the comfort of a single individual.

Not only are toilers all over the world contributing to that which our daily needs require; we have entered into the labor of all the preceding generations. The book that came yesterday from the press is the product of a modern printing machine, which embodies mechanical contrivances invented by a long line of faithful workers; the iron and steel of the machine also have their history; so also the paper and the material of which the binding is made. How about the printed page? Each word has a history and each idea. Even the letters are possible because of the work of those early inventors who gave us our various alphabets. When we stop to consider how much we owe to others, the imagination runs out in every direction and back through preceding generations to the beginning of the life of the race. Turn in any direction we will, for those who have their eyes couched to see it, there is the inscription, Other men have labored and ye have entered into their labor. This truth is wrought into every invention, it is written into every law and social custom, it is inscribed on every convenience and necessity of daily life, written large on every luxury, woven into every fabric and stamped on the packages of our daily food; this truth is seen in history, illustrated in every battle; it is read in the results of every reform movement in which

the race has been emancipated from physical, mental or moral limitations or bondage.

In view of our heritage from the preceding generations, there comes to every man or woman this solemn question: What are you doing with it? Other men labored and we have entered into their labor, either to squander and consume our inheritance, or so to use it that it becomes refined, strengthened and multiplied as it passes through our hands. Restricting ourselves to the consideration of things that pertain to the inner life, we have come into a priceless inheritance.

Who can measure the influence of a true and noble life? Each of us holds the memory of some individuals, it may be a mother or father or a little child, some friend or teacher or companion in life, each of us has in our treasure chamber the memory and influence of one or more persons, which we cherish above treasures that can be seen and handled, bought or sold. These whose memories are among the sanctifying influences of life, who, while living were constant witnesses of the unseen and eternal realities of the spirit, have passed on to us a spiritual impulse and have made it easier for us to trust God when we could neither see the way nor comprehend the shadow through which at times it is the common lot of man to pass. This spiritual uplift, this sweet and gentle persuasion toward a life of peace and joy, ministers to a need

of the human heart which is among its deepest and truest needs.

The very nature of this subject renders words weak and inadequate to express what we owe to another who has been both an interpreter of God's will and a revealer of his saving power. We may not understand it fully, but we know something of the transforming power that comes into our lives from the cherished memory of the departed. Our inheritance of spiritual impulse comes not only from those whom we have known and loved as parents, friends or companions; we are indebted to those in every generation who have lived and labored for the emancipation of the human spirit from the bondage of ignorance and vice. Ideas, beliefs and standards of judgment which are now as common to us as the atmosphere we breathe, have each had their day of struggle in which their champions suffered and died.

Other men have labored and we have entered into their labor. The spiritual impulse that comes from the devout of every age, and especially from the presence and cherished memories of some whom we have loved or known, like the light of the sun, which if removed would leave this earth dark, cold, lifeless, this spiritual impulse is, beyond all power to estimate, an inheritance of worth and power.

Having been passed on to us through the de-

vout and holy living of others, what shall become of it rests with us. It is possible to open or close of it, rests with us. It is possible to open or close some spiritual guide—and not infrequently it is the hand of a little child—and be guided into a life of peace and fellowship with God. But in this as in other respects we may close our lives to the upward call; we may shut our eyes and not see the path leading into the brighter day. Are our lives closed or open to the spiritual impulse which has come to us through all of the holy living of the past?

So far we have had in mind the heritage of cherished memories and of holy example; this, however, is only a part of our spiritual inheritance. From of old it has been a matter of observation that the successive generations of mankind are so vitally linked together that no generation does or can live for itself. Not only does the child resemble its parents in physical structure and features: there is also a resemblance in all that constitutes man's inner life. The disposition, tendency, aptitude and, in some degree, inherent capacity, come to each of us, different and unlike in each case, not at all as a matter of chance, but as a definite inheritance, because our ancestors were what they were.

This principle of heredity is one of the most beneficent and favorable to the development of

the race, in that the real gain of one generation does not perish, but is handed on, so far as possible, to the next. What a call of God this is to live as we ought to live! It gives a new meaning to our labors and our prayers. For we do not pass on exactly what we have received; each individual may modify his inheritance, giving strength to what is good, and lessening the power of what is evil. Herein we see one of the divine purposes in the institution of the family: for the sake of their children, parents are to live nobly and truly. For by the same principle that the good in one generation becomes the blessing of the next, so does whatever is evil pass on to become a curse. But by the grace of Almighty God each of us into whose life more or less evil tendencies have come may so live that we shall bequeath a blessing rather than a curse.

When we look at the law of heredity we see one of the great forces that go to make our lives what they are. Each individual has to take the inheritance that comes to him and make the most he can out of it. Every individual is judged, therefore, not by any one uniform standard, but according to his inheritance. The story is told of several ministers who were discussing a certain question; as they did not all agree, the discussion waxed warm until one of them began to show some heat. "Hold your temper, brother

B.," said a portly and placid brother.—" That's just what I have been doing, replied the other; "I have restrained more temper in the last five minutes than you have to contend with in five years." It is evident that these two men could not be judged by the same standard. God looks at each life in the light of all that has come to it from the past. We can do this only very imperfectly, and as a result we are constantly misjudging and misunderstanding those about us. If we could see in this or that life the heroic struggle going on of attempting to conquer and overcome dispositions and tendencies that are unworthy, if we could see this as God sees it, our judgment would be kinder and we would marvel not at the occasional fall, but rather at the sustained victory which has made the defeats so few.

Other men have labored and we have entered into their labor. This is true also of our environment. For our surroundings as well as our natural inheritance help to determine what we are. Our fathers found man bound spiritually and physically. Through what long years did men struggle against the power of tyrants and feudalism. With great price of treasure and blood has serfdom been abolished in the more enlightened countries. Freedom of body, ability to direct one's own life and to enjoy the re-

sults of one's own toil; freedom of spirit, lack of compulsion to accept a given belief or creed; freedom to worship God according to the dictates of our own conscience—how dearly these have been gained! These have come to us; others have labored and we have entered into their labor. Is there nothing for us to do but to use these blessings and pass them on uncorrupted! That would be no easy task. But is there nothing more for us than this?

Freedom of body is to many only a theory or an ideal. They are bound as truly as was the serf of the Middle Ages. Here is a problem that is worthy of your most heroic endeavor, to unbind the bondage of poverty and set the prisoner free. It is a more difficult task than the displacement of feudalism; for the root of the matter lies deeper in human nature. On one hand, it is the selfishness of the other man who has him in his power, that tends to keep a poor man poor even though he may be industrious; on the other hand, indolence, mismanagement and intemperance are the elements of the atmosphere into which he is born. Breathing these they form his life and give their character, as it were, to his very blood. We have attained to physical freedom as a theory. This was a great step. A far longer stride will be taken when we shall have changed the environment so that there will be

no atmosphere in which vice and intemperance seem natural and inevitable; when our laws shall compel a man who will not do it otherwise to pay his employed what they earn. No man is free who does not enjoy the results of his own toil; no man is free whose life is not in some worthy measure in harmony with the laws of his own being. Here is a realm in which we may work and toil in order to add to the heritage of future generations. For the economic and the moral and the religious problems are in their ultimate analysis one and the same.

Life is one; it is a unity, and we do it violence when we divide it into sections. Man's real interests all center in what is for the unbinding of his soul from what is vicious and ignoble, what is blinding and soul-destroying. Others have labored to gain what we already possess; they, however, have not robbed us of our problems. And men and women are giving themselves to the tasks before us with the seriousness that the conditions demand.

How are we to equip ourselves to help unbind the selfish man from the greed of power, and to unloose the vicious man from his vices, and to give the man who is a slave to intemperate habits the power of self-control? What equipment do we need? It is one and the same for all. It is the love of Jesus Christ in our hearts and a

knowledge of the conditions in our heads. No amount of enthusiasm can take the place of accurate knowledge. It is folly to condemn without seeking for a remedy. One of the greatest needs of the hour is to understand the abnormal conditions about us. Then we will seek to cleanse the source, and not waste our time in vain attempts to purify the stream.

Other men have labored and you have entered into their labor. "When we think of those whom the universal verdict of mankind places on the highest range of moral elevation," what is it that has given such wonderful quality to their work and such exaltation to our conception of the workers themselves? It is because they have not worked for that which has perished in a day; they contributed something to the imperishable heritage of the race.

The highest realm in which we can work is the cultivation of whatever is God-like in human nature. We might call it soul-culture. We need a clearly perceived end toward which to strive. This is found in likeness to Jesus Christ. This culture is not artificial, the taking on of something from outside; it is the unfolding of our own peculiar inheritance, the enrichment and expansion of our own personality. Such culture on our part will add to the spiritual impulse of the race, and each of us in our own unnoticed

sphere may become a worker together with God.

We have come into possession of the thoughts of many ages concerning God. What a heritage is ours! How much we are indebted to seer, sage and prophet for ideas of God! But God is not the God of the dead or of the past: he is the God of the living. Did not Jesus come to lead men into a vital fellowship with the Father? Did he not say that the Spirit should lead men into the truth? Shall we who are of the present live on the vision and experience of the past, not daring to open our own souls to the same Source from whence has come all truth? Shall we be content to use our inheritance when it may be our happy privilege to add to it? God's revelation to preceding generations constitutes a part of the world's choicest treasure; but if we make this a substitute for a living fellowship with God, if we rest content with the vision of God and of truth granted to men of the past, then will our religion grow formal and lifeless, and the acceptance of a creed will take the place of a vital fellowship with the living God. Against this we need to be on our guard. While we are glad for all messages of God to preceding generations, let us cultivate the listening attitude of soul, in order that we may hear the word which God is speaking to our own age, our own generation.

"New occasions teach new duties; time
Makes ancient good uncouth;
They must upward still, and onward, who
Would keep abreast with truth."

My friends, if you are unable to interpret your religious experience wholly in the terms of the past, dare to think of God and of your relation to him in view of all of the light that you possess.

CHAPTER XXIV.

EACH AGE FINDING ITS OWN CHRIST.

"He shall guide you into all the truth."—JESUS.

"Every growing thing grows according to the soil it falls into, and the seed of the word was no exception. . . . There is great need of learning to distinguish between the realities that the Christian doctrine affirms and the explanations of them."—WILLIAM N. CLARKE.

IF we are to think of the Holy Spirit with any degree of definiteness, we must have some idea of the relation of this indwelling Spirit to the life and work of our Saviour.

As we approach this subject it is well to keep in mind that we seek the practical and experimental truth. If our object were to discuss the metaphysical relation between Christ and the Holy Spirit we should be led into a realm of speculation in which men are always inclined to confuse the reality with some explanation of it.

This is what the early church did on this very subject. The principal doctrinal difference between the Roman and the Greek Church is whether the Holy Spirit proceeds from the Father or from the Father and the Son. The confession

adopted by both the Eastern and the Western sections of Christianity contained the statement that the Holy Spirit came from the Father; later, the Roman theologians wished to insert the word *filioque*, and the Son, but the Greek or Eastern section of the church would not accept the insertion. Of course, there was a rivalry between Constantinople and Rome long before this, each city claiming to be the central authority of the church; Rome, because it had been the seat of empire for many centuries; and Constantinople, because Constantine had changed his capital from Rome to the Eastern city which he founded and named after himself. Western Christianity centered about Rome, and the churches of the East looked to Constantinople as their leader and champion. When the Western or Roman section of Christianity proposed this change in the creed, a bitter controversy arose, and Rome excommunicated Constantinople, and Constantinople in turn excommunicated the Western Church. And from that date, 1054, the Greek Church and the Roman Church separated into hostile camps.

It is perhaps impossible for us to appreciate the intense fierceness of these early controversies; and this controversy, whether the Spirit proceeded from the Father alone or from both the Father and the Son, was hotly contested, as

though the salvation of the world depended on the issue.

Keeping in mind this ancient controversy as a warning against fruitless speculation, let us turn to the words of Christ. How would Christ have us think of the Holy Spirit in relation to his own work? Do we not get a ray of light in the expressions, "He shall bear witness of me"; "He shall take of mine and declare it unto you"; "He shall lead you into all the truth"? Do not these and other similar statements give us a basis for thinking of the Holy Spirit as the Interpreter of Christ?

To know and to understand Christ is the great need of the human heart; for in the life of Christ we have the character of God set forth in terms of human activity and life. Jesus said to his inquiring disciples, "I and the Father are one."

Through all the ages, in every land, the human spirit has been reaching out after God, because the heavenly Father has so constituted the nature of his children. Man everywhere has some form of religion. The Psalmist voices the universal cry of the human spirit when he says, "As the heart panteth after the water brooks, so panteth my soul after thee, O God." A sense of need is at the basis of all religion. When the highest conscious need of the race was for success in battle or for seed time and harvest, man thought

of God as being able to supply these needs, and his thought went no further until new needs or higher ones were incited or discovered to him. So as man's conscious needs have risen higher and higher, his conception of God has become more and more exalted, because he has always thought of God as a Being who could satisfy the deepest desires of the human heart.

But in early times, as now, the spiritual progress of the race has not been in an even, straight line, but rather backward and forward, like the surging of a wave, but a wave that in spite of retrograde movements makes progress toward a goal. In and through all of the upward struggle of the race from savagedom, in spite of man's slowly unfolding capacity for God, it remains one of the great facts of human history that man has ever reached out after God, though often it was after an unknown God.

In answer to this reaching out after God, Christ came into the world to make the heavenly Father known to mankind, to live and to die in order to bring man to God. Why did Christ not come sooner? Why does a child have to learn to add and subtract before it can work problems in multiplication? Because adding and subtracting are involved in multiplication. Before God could enter humanity and live among men, the race, or at least a portion of it, must be prepared

to understand the message that such a life would bring. Patiently, through several centuries, God trained a people, and in the fullness of time, when there had been developed, at least in some worthy degree, spiritual capacity for understanding the revelation which Christ was to make, Jesus came as the messenger of God to make known the divine character, the same as an only begotten son would make known the character of his father. Through all the previous ages God had been revealing himself among every people as they were able to understand his revelation. But often the grain of truth seemed all but lost in lives of peoples just emerging from the animalism of savagedom. In ways that are partly intelligible to us and partly beyond our comprehension, the Hebrew people was so trained and disciplined, the spiritual capacity so enlarged, that the message of the Christ and the example of his life would be within the range of comprehension.

And when this time had come, Christ came into the world and lived among men. He said he was the Light of the world. Man everywhere had been groping, as in the dark, after God. What more natural than that the heavenly Father should send a light to guide the uncertain footsteps of his children, who were walking in the dim twilight or denser darkness of a mind not yet unloosed from its heritage from its lower an-

cestry! Well did Jesus say that he had come to seek and to save the lost. But equally significant is that other expression when he said his followers also were the light of the world. Jesus came to show man the path to the Father's home; and not only this, he made known to the world the character of God. What inadequate conceptions the Pharisees and the Sadducees had of God! What inadequate ideas they held concerning the way from the human soul to its true home in the heavenly Father's house!

As the Light of the world, Christ came to show man the way to the Father's house: his countrymen refused to have him as their Guide and became so incensed at his teaching that they clamored for his death, and did not rest until they had accomplished it. But through it all, Christ was true to his mission of bearing witness to the truth about God. And this fidelity led him to the awful conflict in the Garden, where he cries out to be released from drinking the cup which he plainly saw was before him. He measured his fidelity by yielding his life rather than be false to the mission of being the Light of the world. He came to live the life of God among men, and he was true to this purpose, though it brought him to the ignominious death on the cross. His death measured his complete sacrifice of himself in order to bring man to God.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

What shall we say of the Holy Spirit in relation to the work of Christ? What is our need, now that God has entered humanity and dwelt among men? The need is the same as of old—to know God. Before Christ came, the Holy Spirit, God in the heart of man making him holy, was the inspiration and guide in all the moral progress of the race. Through prophet and sage and seer the indwelling Spirit moved men to find their home and their peace in communion and fellowship with God.

Jesus brought to man a revelation of God which is as the full noonday, while all that had come before him were as the faint or glowing rays of the dawn. These spoke of God, said what he was like, called men to certain duties, speaking forth the message of Jehovah with all assurance. But Jesus lived the life of God among men, entered into humanity's joys and sorrows, and thus manifested, made known, God in terms of human conduct and character. He made known in

time what God eternally is. No longer did man need to grope after God as if he were feeling in the dark: the Light of the world had come. Jesus in his life and teaching brought into the world a wealth of truth about God which man apprehends as he is able. Now, we have come to the function of the Holy Spirit in relation to the work and life of Christ. The Holy Spirit interprets the Christ to every age as the age is able to receive him.

The race is like a child at school; it cannot master a great subject all at once. "It is vain to imagine that the first disciples could know their Master perfectly at once, for even the divine Spirit cannot dispense with the element of time in guiding human beings into truth." From the time of Christ until now the Holy Spirit has been bearing witness of the Christ, glorifying him, and leading his followers into clearer and fuller apprehensions of truth as it is in Christ.

Every age has seen in Christ what it was able to see and no more; the divine Spirit who was to lead the followers of Christ into all the truth, interprets the Christ to each age as the age is able to understand.

In the lives of the earliest followers of Christ we may see how this works. The book of Mark is the first written of the Gospels, and John's the last. During the half century which elapsed be-

tween the writing of these two books, the Spirit had led the disciples into a far deeper insight of the revelation given in Christ than they had at first. The Spirit was bearing witness to the Christ; and men were apprehending more fully the meaning of that matchless life.

And the same thing may be seen more definitely in the life of Paul. Any close student of Paul's epistles cannot fail to note the growing Christliness in the tone and emphasis of Paul as we go from his earlier to his later writings. How much he learned in the last quarter of a century of his earthly life! And he who reads between the lines may see that Paul was a most willing and teachable pupil in the school of the divine Spirit who was promised to lead men into the truth.

What was true of the earliest followers of Jesus has characterized the entire history of the church. The Holy Spirit has led the church step by step into deeper and truer comprehension of the teaching and life of Jesus. And is not this what our Saviour promised? Was he not to bear witness of Jesus, to glorify him, to lead the followers of Jesus into the truth? In no period of the church have Christians fully comprehended the Christ, neither in the past nor at the present; but the beliefs and creedal statements of various periods give unmistakable evidence that there has been a growing apprehension of the teaching

and life-work of the Christ. It would take another Christ to comprehend fully our divine Master. In each epoch of the history of the church, the Holy Spirit has led first some follower of Christ into a deeper insight of the realities set forth by our Saviour; then, gradually, the vision of the one is diffused and passed into the possession of the many. This is the history of every great religious movement, and may be seen perhaps clearest of all in the Reformation. For the first two or three hundred years of the church, Christianity was a persecuted sect, and time after time the ranks were decimated by the Roman emperors. With this in mind, we see why little attention was paid to the formulation of beliefs But as soon as Christianity was relieved from the stress of persecution, and also because the period for reflection had come, the church began to set forth explanations and creeds. So much emphasis was placed upon these doctrines that they soon took the place of Christ. To be a Christian meant to give intellectual assent to certain doctrinal statements; it did not necessarily mean an acceptance of Christ. And finally, for several centuries preceding the Reformation, the church did not even require the acceptance of a doctrine; he was a good Christian who performed certain duties, and these consisted for the most part in saying prayers and giving alms. The

whole structure of the mediæval church was built upon conformity to external requirements.

The keynote of the Reformation was that man is not saved by doing these external requirements; salvation is by faith. It is a vital and personal attachment of the believer to Jesus Christ. Then mighty intellects turned to the task of explaining how Christ saves men. You recall that for many centuries it was believed that Christ ransomed the race from the ownership of Satan; Calvin said that the debt was not paid to Satan but to God. Man ought to have died as a penalty for his sins, but God had elected some to be saved; these could not help being saved; the non-elect could not be saved if they wished, but they would not wish it. Christ, therefore, suffered on the cross exactly what all the elect should have suffered if they had gone to perdition. This is Calvin's doctrine of substitution. Christ suffered in the place of the elect; for no one else, and exactly what they should have suffered. Why did Christ suffer? Calvin says: "In order to appease the divine wrath; in order to make it possible for God to forgive the Elect."

The element of gain in this view over the pre-Reformation theology is that the individual is turned away from fulfilling certain outward requirements and is brought into personal fellowship with Christ. Before the Reformation the

individual had to approach God through the church, its ministry and its sacraments; through Christ and the saints a large treasury of merits had accumulated, and this was at the disposal of the church to offset the sins of man. This doctrine proved a great source of revenue; pay so much and have so many prayers said, and so much of these merits would be placed opposite your sins. Thus the individual was bound; he could come into the favor of God only through the church. The doctrine of the Reformers opened an avenue directly into the presence of God; not through the mediation of the church, but by direct fellowship with God, through Christ, was man to be unloosed from the bondage of sin.

I repeat that the gain was great. The divine Spirit was leading the followers of Christ into the truth; but only into the truth as the people of the sixteenth century were able to apprehend it. Monarchy was the prevailing type of government; and the relations between God and man were set forth in terms of a monarchical government. In his thinking on religious subjects, man cannot get away from the dominant ideas of his age.

Now, it so happens that during the past century the race has come into possession of unprecedented knowledge of the universe and of them-

selves. Knowledge of nature and of the human race is indirectly knowledge of God. Has the intellectual awakening during the past century been apart from the guiding hand of the heavenly Father? To ask the question is to answer it. God is in every upward movement that tends to enrich and to enlarge the human spirit. We have been praying, "Thy kingdom come," and God has been answering this prayer in manifold ways that surpass the comprehension of man. O, that we had eyes to see the glorious strides which have been taken during the past century in making righteousness a reality, in diffusing the spirit of Christ among men!

In view of this enlargement of our knowledge, which we have gained through a more careful and extended study of the human race and of the world in which we live, the Holy Spirit, the great Teacher and Leader of the followers of Christ, is leading men everywhere to a restatement of religious beliefs, to a new explanation of the eternal realities of religion in view of all the light we possess, and in the terms of the thought of our own age. We are living in a period of restatement of religious beliefs just as surely as was the period of the Reformation. Shall we say that the present transition in religious thought is not of God? There were those at the time of the Reformation who did not understand, who could not see, that

movement as a step toward God. But as we look back upon it now we see that it is the most important event in the history of Christianity since the life-work of Jesus himself.

How shall we think of the Holy Spirit as related to the teaching and life of the Christ? The Holy Spirit is the ever-present Teacher and Guide of the church, glorifying Jesus by interpreting him as his followers are able to understand. Each age has had the vision of Christ that it was able to see; each age has been taught the lesson it had capacity to learn. But, oh, the unspeakable glory of the Christ which we have not yet seen, and do not yet have eyes to see! And the lessons the church has yet to learn at the feet of her Lord!

One condition for a clearer vision of the Christ is that we be obedient to the vision we have seen. What an exacting qualification is this! We must live up to the light that we possess. But a moment's reflection will show us the reasonableness of this condition. For knowledge of God is intended to be not an attainment merely, an intellectual possession, but to enter into human life, transforming and purifying it. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." We gain our fullest knowledge of God through the revelation given in the life of Jesus;

and the Holy Spirit interprets the Christ to each age and to each individual as the individual or the age is able to receive the truth. Tennyson sings of a little flower,

> "Flower in the crannied wall,
> I pluck you out of the crannies:
> Hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

As nature, God's living garment, has fresh and seemingly inexhaustible surprises for the successive centuries, so Christ is an inexhaustible revelation of God, a treasure chamber, as it were, from which each generation gets its choicest gems, from which each individual may get the pearl of great price.

The great Teacher of humanity, the Divine Spirit, leads each age to find the Christ that it is able to understand. Here is the cause of the transition in religious thought. A new and larger vision of the Christ is unfolding. Our fathers saw the Christ in doctrines and creeds. By defending their creeds they compelled earnest thought, and emancipated the mind from many superstitions and errors. In the meanwhile the church, while struggling for doctrinal correctness, has compelled the Christ-spirit to express itself, to a considerable degree, through brother-

hoods, philanthropic societies and numerous other agencies outside of the church. Thus correctness of doctrine has been purchased at a great cost. All of the activities that naturally grow out of the Christ-life should center in the church, and the separation of these beneficent activities from the church, so far as they have been separated, has weakened the power of organized Christianity in every community. If the church is ever to regain the regal power that rightfully belongs to her, it must be obtained by changing her allegiance from an impersonal creed to a personal Christ. And just such a change is being effected gradually everywhere. "We are entering, if the signs of the times fail not, upon a new era of faith," writes Henry Van Dyke. "The new movement in theology is the Renaissance of faith," says Amory H. Bradford. And on this subject Washington Gladden writes, "For one, I firmly believe that modern thought is laboriously building up a foundation for our faith far more firm and broad than that on which men rested their souls in what were known as the ages of fatih." William N. Clarke writes, "The truth is that in what we call the ages of faith the largeness of the power of Christ was scarcely even suspected, still less put to the test of life. It is only now that the searching and glorious meaning of his spiritual power is beginning to be per-

ceived. . . . If we ask to whom or to what the world is looking to-day, in its deepest and most earnest heart, for spiritual light and counsel, there is but one answer. It is looking to Jesus." I will add only one more quotation, which, like the ones already given, is representative of a large number of earnest thinkers along the same line. " It is doubtless occasion for congratulation," says William DeWitt Hyde, " that all the systems of theology constructed previous to the general acceptance of the doctrine of evolution, and the universal diffusion of the results of historical and Biblical criticism, have ' had their day and ceased to be.' Evolution and criticism have given us a larger world."

The realities of the religious experience have not changed; but our view-point is changing. The Spirit of truth is leading the church into a larger vision of the Christ. We are seeing the Christ-spirit in life and character, and in all beneficent activity that ministers to the needs of the human spirit.

THE END.